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REPORT
ON THE
REVENUE SETTLEMENT
OF THE
PRATÁBGARH DISTRICT,
PROVINCE OF OUDH.

By W. E. FORBES, CAPTAIN,
Officiating Settlement Officer.



LUCKNOW
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No. 107.

*Extract from the Proceedings of the Government of India in the
Department of Revenue, Agriculture, and Commerce, dated
Calcutta, the 13th February 1877.*

[LAND REVENUE AND SETTLEMENTS.]

READ—

A letter from the Personal Assistant to the Chief Commissioner of Oudh, No. 3938, dated the 2nd November 1876, forwarding the Settlement Report of the Partabgarh district, with the orders of the Chief Commissioner thereon.

RESOLUTION.

OBSERVATIONS.—The settlement of this district commenced in October 1860 with a field survey; the revised assessments were given out, and the demand according to them began to be collected in each parganah in the following years :—

Patti Dalippur	...	...	1st November 1863.
Partabgarh	...	...	1st November 1865.
Bihar ..	..	..	Ditto.
Dhingwas ..	..	..	Ditto.
Manikpur ..	..	..	Ditto.
Rampur ..	..	..	Ditto.
Salon ..	..	..	14th May 1866.
Parshadepur	..	..	Ditto.
Ateha ..	..	..	Ditto.

2. The whole of the assessment work was done by Mr. R. M. King, who, after completing it, left the charge of the settlement to Captain W. E. Forbes. This officer submitted his report on the 10th March 1871: it was passed on by Mr. Carnegie, the Commissioner, on the 31st August of the same year; and in his resolution No. 3937, dated the 2nd November 1876, is reviewed, and the settlement recommended for sanction, by the Officiating Chief Commissioner.

3. The delay in the disposal of the report is explained to have been due to the occurrence, shortly after its receipt

by the Chief Commissioner, of a series of bad seasons, resulting in great distress among the agricultural community. This reason for delaying the submission of the report to the Government of India for more than five years appears to the Governor General in Council to be hardly sufficient.

4. The assessments devised by Mr. King, and now recommended for sanction, have, therefore, already been in force throughout the district for periods varying from 13 to 10 years, and ample evidence has thus been gained to enable a decision to be arrived at on the question whether they are light or heavy.

5. The summary settlement *jama* of the district was Rs. 8.61,197. Mr. King's revised assessment was Rs. 11,77,189, being an increase of Rs. 3,15,992, or 36.6 per cent. The increase in different parganahs, as shown in paragraph 43 of Mr. Carnegy's letter, varies from 13.30 in Behár to 52.8 in Partabgarh.

6. Notwithstanding this large increase, it is clear that the incidence of the assessment is on the whole light. Various valuable items of sayer or miscellaneous profits, the chief of which is the income from *mahwa* trees, were not taken into account by the assessing officer; statistics of several large estates show that the assumed rent-roll of the settlement was exceeded almost immediately after its declaration in these properties; and the experience of the revenue administration during the many years for which these assessments have been collected proves that they can be paid with ease.

7. On the other hand, comparison with the rates in force in neighbouring districts (paragraph 35 of Mr. Carnegy's letter) appears to show that the assessments are not on the whole unduly low; of the four districts, Rae Bareli, Sultanpur, Fyzabad, and Partabgarh, the last stands second as regards the rate upon the cultivated area, being exceeded only by Rae Bareli: while it shows the highest rate of the four on the total assessable area. It is considerably exceeded under both heads by the neighbouring parganah of Allahabad; but the comparison is not sufficiently large, nor are the circumstances of the districts sufficiently similar to admit of any conclusions against the assessment being pressed on this account.

8. As observed by the Chief Commissioner, the details furnished by the report regarding the method of assessment followed by Mr. King are extremely meagre; it would seem that that officer relied mainly upon the rent-rolls as shown in the village papers, and that he confined his independent assessments almost entirely to the imposition of general rates upon lands held rent-free or on favourable terms. It is impossible to criticise minutely an assessment so framed, and no data are afforded by the report either to justify or cast doubt upon the confidence with which Mr. King appears to have accepted the *jamabandis*.

9. The Chief Commissioner, however, in the 12th paragraph of his resolution, shows that the very full and detailed account of the character of the population, the nature of the cultivation, and the circumstances of the district which the report contains, affords general evidence of the necessity for a light assessment. The population is extremely dense; there are few manufactures, and those of little importance; and a very large proportion of the district (669,889 acres out of a total of 1,109,072, as found by the professional survey) is held by *talukdárs*. Only 782 out of a total of 2,561 villages are the property of independent village communities.

10. Mr. Carnegie's remarks in his 52nd and following paragraphs go to show that in the settlement of the *talukdári* villages, where sub-settlements have been made, a fair and even an unusually large share of the profits has been left to the under-proprietors. This is satisfactory.

11. The Governor General in Council is pleased to accept the Chief Commissioner's recommendation that the settlement be confirmed for 30 years from the date of the introduction of the revised assessments; and agrees that Mr. King, though his method of procedure was wanting in elaboration, and perhaps in thoroughness of enquiry into the data afforded by the village rent-rolls, deserves the credit of having made a good working settlement.

12. The cost of the settlement appears to have been Rs. 5,32,060, which is not excessive when compared with the increase in revenue; it is, however, heavy in comparison with the cost in other districts, in consequence mainly, (1) of the large expenditure on the field survey, and (2) the

length of time which was found necessary to complete the settlement records. The former was due to the fact that the field survey was one of the first started in the province, and that the experience had not yet been gained which, in districts afterwards taken up, enabled it to be done more cheaply ; the second was unavoidable in consequence of the number, difficulty, and complexity of the cases which had to be decided by the Settlement Courts before the records could be finally drawn out.

ORDER.—Ordered that a copy of this Resolution be forwarded to the Chief Commissioner of Oudh.

(True extract)

G. H. M. BATTEN,

Offg. Secretary to the Government of India.

Proceedings of the Officiating Chief Commissioner of
Oudh, in the Revenue Department, dated Lucknow, the
2nd November 1876.—No. 3937.

READ—

Report by Captain W. E. Forbes on the revenue settlement of the Partabgarh district.

RESOLUTION—

This report refers to the settlement of the revenue of the nine parganahs noted on the margin, which composed the Partabgarh district until, on the occasion of a re-adjustment of district boundaries two of these parganahs, Salon and Ateha, were transferred to Rae Bareilly.

1. Patti Dalippur. 6 Rampur.
2. Partabgarh. 7 Parsadipur.
3. Bahar. 8 Salon
4. Dhingwas. 9 Ateha.
5. Manikpur.

2. The settlement was commenced in October 1860, and was completed in the end of 1871, lasting eleven years. The assessment was entirely made by Mr. R. M. King, of the Bengal Civil Service, but for the last three years, 1869—71, the Settlement Officer was Captain W. E. Forbes, under whom the judicial work and the preparation of the records of the settlement were completed and by whom the final report is furnished.

3. Shortly after the receipt of the report by the Chief Commissioner, the province was overtaken by a series of disastrous seasons resulting in much distress to the agricultural community, and it was deemed expedient to postpone, for a time, the submission to the Supreme Government of any proposals for the fixation of the land tax for a lengthened period, in order that they might be re-considered where shown by experience to require amendment.

4. There is no longer any reason to delay the submission of the report to the Government of India to whom it may now be forwarded for orders.

5. The Officiating Chief Commissioner does not propose to review in detail the whole of Captain Forbes' report which embraces many interesting subjects; his observations will be confined to such matters connected with the settlement of the district as show how the revenue was assessed and how far the demand is suitable to the circumstances of those upon whom it is imposed.

6. The field survey was started in October 1860 along with that of Unao, the two first in the province. Both were expensive surveys, the dearest in the province, except that of Lucknow, which included a survey of the city; the cost in each exceeded Rs. 71 per 1,000 acres. The provincial average, including these three districts, is only Rs. 60, exclusive of them it is Rs. 56. It was, however, only to be expected that, at the commencement, the progress of survey with a staff of measurers who had to be taught their duties would be slow and dear, and more or less inaccurate. It is satisfactory to find that as the survey proceeded in the district its expenses steadily diminished and that the charges of measurement in the last tahsil which came under survey were materially below the provincial average.

7. The total area of the district as given by the Settlement Officer's survey, approximates very closely to that returned by the revenue surveyor; in the details of that area, however, the differences between the two surveys are considerable. For the entire district the percentages of total area, represented by cultivated, cultivable, and barren soil are as follows :—

			According to revenue survey.	According to field survey.
Cultivated	...	...	53·4	49·3
Cultivable	...	..	30·2	20·0
Barren	...	...	16·4	30·7

Mr. King has given reasons why there should be considerable differences between the returns of the two surveys as to the area of uncultivated land to be classed as cultivable or barren. The classification of land under these two headings is a matter of opinion, it is a point on which the opinion of

the Settlement Officer is entitled to preference ; and it is one on which, where the cultivable land is assessed, it is wise not to be too stringent. But in the present case the variation between the two surveys is of little consequence, for the Settlement Officer contenting himself with the considerable enhancement of the revenue which he obtained from the cultivated area, refrained, except in special instances, from imposing an assessment on the cultivable area.

8. In the area of cultivation, however, the real area of assessment, the two returns should tally almost as closely as they should in total area. The area of cultivation is, for the most part, definite, and it is a factor of the highest importance in the calculations of assessment. If they had no other value the operations of the revenue survey have furnished an invaluable check on the field survey returns of cultivation. In this respect the returns of the Partabgarh district do not compare favorably with those of the other districts of Oudh. And in one tahsil the discrepancy is extraordinary. In Patti the area of cultivation by the revenue survey is 1,75,295 acres, by the field survey only 1,38,650 acres, a difference of 23 per cent. This variation was, it appears, noticed by the Settlement Commissioner in 1864, but he was unable to get the figures reconciled, and the Officiating Chief Commissioner can now only accept them. This can be done with the less hesitation that the assessment actually levied on this parganah falls on the cultivated area, as given by the field survey with an incidence somewhat in excess of the average of the district, although according to the returns of soil and irrigation, (page xxiii of the appendices) the parganah should be ranked as the poorest in Partabgarh in respect of its agricultural advantages ; but if the revenue be distributed over the cultivation as shown in the revenue survey return the assessment rate is the lowest in the district, and therefore more apparently suitable.

9. It is to be regretted that so small a portion of a long and careful report has been devoted to the system of assessment followed by the Settlement Officer which should be its principal subject. The reason for this, no doubt, is that the officer who reports the assessment had no share in the work of it, and had consequently less interest in its details, or perhaps less knowledge of them than of those other portions of his subject to which he has given much pains-taking enquiry.

10. Criticism of the detailed figures and rates in the appendices which accompany the report, is rendered useless by the fact that in the actual assessment they were scarcely used. Otherwise there are anomalies and discrepancies in the statements which it is not easy to reconcile and which would require notice. For example the revenue rates on land irrigated and unirrigated of the different classes as shown in the general statement No. V. (page xxv. of the appendices) correspond in no single instance with the rent-rates for the same classes of soil in the same parganah as shown in the statement of rental (page xxvi of the appendices). According to the first of these returns, there is no third class land in parganah Patti Dalippur, whereas the second shows no less than 64,337 acres of this class of land. In parganah Partabgarh the revenue rate for irrigated soil of the second class is lower than that for irrigated third class soil, but the rent-rate of the former is higher than that of the latter. A lower rent-rate, but a higher revenue rate is shown for unirrigated second class land than for unirrigated third class land in parganah Dhingwas.

11. Turning to the body of the report, the Officiating Chief Commissioner finds that Captain Forbes contents himself with quoting from Mr. King's report on his method of assessment, but the information contained in these extracts is very meagre. It is apparent, however, from Mr. King's remarks supplemented by the observations of the Commissioner, who examined a number of the village assessment papers, that the Settlement Officer placed little reliance on average circle rent-rates and that, as a rule, he accepted the rent-roll of each village as a correct record of the rents of the tenants, and that his assessment consisted in the imposition on the lands held rent free or at favored rates of the rents, which, with reference to the capabilities of these lands, his experience led him to consider fair. The assessment was little more than a summary assessment, there is nothing to show what check was applied to the figures of the amins or what use those figures were put to when checked, beyond filling up their proper places in the proscribed returns. At the same time, the assessment conducted on this simple system appears to have been carefully done and to have yielded to Government a very material increase of its revenue, while

still even and light in its incidence. The revised demand is Rs. 11,77,189, being an increase of Rs. 3,15,992, or 36 per cent. on the summary assessment of Rs. 8,61,197. The Commissioner has given figures which show that the revenue rate compares favorably with those in neighbouring districts which he describes as not less fertile. On the other hand, the Settlement Officer adduces evidence (para. 454) to show that his estimates of rental were moderate and the Commissioner refers to six large estates under Government management in which the rental was already, at the time of writing, in excess of that assumed by the Settlement Officer, as the basis of the Government demand. Captain Forbes was also able to report that up to the time at which he was writing, the demand had been collected without difficulty. And if further evidence be required of the moderation of the demand, it is to be found in the fact that, notwithstanding that the district suffered severely from the bad seasons of 1871, 1872, and 1873, no reduction of the assessment has been considered necessary by the local officers, and immediately the pressure of altogether abnormal circumstances was withdrawn, the collection of the revenue was found to be as easy as ever.

12. Perhaps, judged by a purely arithmetical standard, the assessment is somewhat lower than it should be, but there is another consideration to be borne in mind, in determining the amount of the Government demand, besides the question whether it is a certain percentage of the assumed rental and this is, what the circumstances of the people are who are to be called on to pay the revenue. From this point of view the report throughout furnishes ample evidence of the necessity for a light assessment. There are no great manufactures in the district and the people live almost solely by agriculture. The population is very dense, its average incidence throughout the district being 540 to the square mile, and even in parganah Rampur, where it is most scanty and as the Settlement Officer says "only 435 to the square mile" it nearly reaches the provincial average. Captain Forbes expresses a fear that the change to the strong, regular rule of the British Government has been accompanied by poverty and distress in every class of the population. He has not, perhaps, in dwelling on the drawbacks, allowed sufficient weight to the counterbalancing advantages to be

found in the security to life and property, the spread of cultivation, the rise in rents and prices, and the increased facilities for the disposal of produce which have resulted ; but there is still much in what he says. The higher ranks of the land owners, the t'alukdárs, have, as a rule, been unable to withstand temptations to extravagance nor have they yet acquired those habits of self control and forethought for which there was so little occasion under the native dynasty, and thus many of them are in debt. The Rajput and Brahmin zamindars have lost in a great measure the assistance they received from cadets of their families in military service ; and the tenants of every grade have suffered from the competition induced by the concentration on the land of their high-caste fellow villagers. These being the conditions, the Officiating Chief Commissioner is of opinion that the Settlement Officer exercised a wise discretion in making a moderate estimate of the rental and allowing a margin for unforeseen casualties and difficulties in realizing full rents.

13. The poverty of detail in the description furnished by the Settlement Officer of the system followed by him has been already noticed. An assessment may be a good one though it has not the support of figured proof, and it may be a bad one even though it is furnished with that support, but a Settlement Officer should be careful to collect and record the data by which, with the help of his remarks and explanations his work may be tested and judged by the Government. In this case the only test we have is that of experience. This test, however, the assessment has stood well, and the Officiating Chief Commissioner will recommend it to the Government of India for sanction for a period of thirty years from the dates of its introduction into the several parganahs.

14. Mr. King's services will be brought to the notice of the Supreme Government in connection with a work in which he was almost a pioneer in Oudh, but which he did laboriously and successfully. Captain Forbes, too, deserves commendation. Much of the judicial work of the settlement was done under his orders and it was accomplished in a manner creditable to him and to his subordinates.

ORDERED that a copy of the foregoing resolution together

with the final settlement report of the Partabgarh district be submitted to the Government of India for orders.

By Order,

G. E. ERSKINE,

*Persl. Asst. to the Chief Commr., Oudh,
In the Revenue Department.*

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REPORT ON THE REVENUE SETTLEMENT OF THE PRATABGARH DISTRICT OF THE PROVINCE OF OUDH.

PREFATORY.

1. It is not my intention in the present report to go over ground already trodden by my predecessor. My object is rather to supplement and complete his report, which was penned nearly three years ago, and regarding which he himself has recorded, that the circumstances under which it was written, rendered it imperative that he should be brief. Looking back on those circumstances, and bearing in mind that Mr. King not only commenced this, the pioneer settlement of the Province; but superintended it for upwards of seven years, during the greater part of which period he was also carrying on the administrative duties of the district, his labours, and the record of them which he has left, acquire a special value; while his opinions, as those of an officer of considerable experience of the district, and with an intimate knowledge of its people, are entitled to the highest respect.

2. Without, therefore, in any way attempting to detract from his well-earned merits, I shall honestly endeavour to render this the final record of our joint labours as complete and as interesting, as circumstances will allow. With this aim, then, I shall not hesitate to make copious extracts from Mr. King's report, each of which will be found to be duly acknowledged in its proper place.

3. I propose to divide this report into three main divisions, *viz.*

I.—Descriptive and statistical.

II.—Historical and archæological.

III.—Settlement.

The third or last division will be sub-divided into three Sections, *viz.*

Section 1.—Survey and assessment.

Section 2.—Record of rights and judicial work.

Section 3.—Concluding remarks.

I.—DESCRIPTIVE AND STATISTICAL.

4. Since Mr. King wrote his report, the district of Pratóbgarh, as then constituted, has, Alteration of the district boundary. in common with other districts of the province, undergone some change.

Under the recent territorial re-distribution of the fiscal divisions of Oudh, the Pratóbgarh district has been deprived of one of its four tehsíls, the two parganahs of Salon and Parsadipur having been transferred to the adjoining district of Rái Barelí, and the Ateha parganah (which with the other two made up the Salon tehsíl) having been added on to the Behár tehsíl. By the loss of these two parganahs, the area of the district is diminished by 288 square miles and 347 mauzas.

5. The present jurisdiction, therefore, of the Deputy Commissioner of Pratóbgarh extends Present jurisdiction of the Deputy Commissioner of Pratóbgarh. over an area of 1,445 square miles, embracing 2,214 mauzas with a population of 782,681 souls. In point of magnitude the Pratóbgarh district now stands eleventh of the twelve.

With regard, however, to the operations of the settlement, the original boundaries have been adhered to and this report will, therefore, be understood to have reference to the district as formerly constituted.

6. I proceed to quote from Mr. King's report with reference to the general position, boundaries and sub-divisions of the district.

“It lies between 81° 20' and 82° 30' of east longitude
Position. “and 25° 35' and parallels of north
 “latitude, having an extreme length
 “of 75 miles, and an extreme breadth of 32 miles.

7. “It contains 1,724 square miles, and is at an average
Area. “altitude of 375 feet above the sea.

8. “It is bounded on the north by the conterminous
Boundaries. “district of Sultánpur, of which the
 “adjoining parganahs running from
 “west to east are Amethí; Asal and Chándah, is bounded on the
 “west by the parganahs of Salon and Parsadipur, on the east

“ by the parganahs of Rái Barelí and Dálmau of the Rái Barelí district, from which it is divided by a stream called the Chöp nallah. This runs into the Ganges between the villages of Sháhzádpur in the Pratábgarh district, and Dhuta in the Rái Barelí district.

“ The Ganges running south-east, and dividing Oudh from the Fattchpur district of the North-Western Provinces, is from this point the boundary of the district for thirty-six miles to the village of Jahánabád. This adjoins the village of Kadwa in the Allahabad district. Here the boundary line takes a north-east direction and runs up very irregularly to the Gúmtí river, conterminously with the Jounpur district of the North-Western Provinces. The Gúmtí, across which lies the Aldemau parganah of the Faizabad district, forms the boundary for four miles only, when the Sultánpur, district is again met. Thus the district adjoins the districts of Sultánpur, Rái Barelí and Faizabad in Oudh; and Fattchpur, Allahabad and Jounpur in the North-Western Provinces.

9. “ The district contains four tahsils which lie from the Sub-division. “ east in the following order, first “ Pattí Dalípur, second Pratábgarh, “ third Behár, fourth Salon. The parganahs with the villages they contain are shewn below :—

<i>Tahsil.</i>	<i>Parganah.</i>	<i>No. of villages.</i>	<i>Area.</i>
1. Pattí,	Pattí Dalípur,...	816	299,632
2. Pratábgarh,	Pratábgarh, ...	634	228,316
3. Behár,	1. Behár, ...	237	143,904
Ditto,	2. Dhingwas, ...	148	61,903
Ditto,	3. Mánikpur, ...	120	53,916
Ditto,	4. Rámpur, ...	191	86,937
4. Salon,	1. Salon, ...	287	148,717
Ditto,	2. Parsadepur,...	60	35,332
Ditto,	3. Atehá, ...	68	50,415
		2,561	1,109,072 acres

10. This total of acres gives a superficial area of 1,732 or, in round numbers, 1,733 square miles, showing an increase of n square miles over the area given by Mr. King. The error that officer's calculation being the result of the omission

Correction in area.

the areas of the jungle grant estates which were surveyed by the Revenue Surveyor but were not mapped by the field Survey Establishment.

11. These jungle grants as they are styled in the records, lie in parganahs Pratábgarh and Salon only. They constitute twenty eight mauzas of which twenty three belong to the latter parganah and five to the former. Those in the Salon parganah are the property of Mr. Thomas Palmer, held in trust for his wife and children, and are managed by a Resident Agent, Mr. George P. Gartlan, who also exercises the powers of an Honorary Magistrate. The five mauzas in parganah Pratábgarh, originally granted to Mr. Williams of Bela, are now in the hands of Messrs. Thomas and Co., Indigo Agents, Calcutta, who hold them under decree of the Civil Court. All these small estates were formed almost entirely out of waste lands appertaining to certain confiscated villages in 1859. The cultivated areas having been conferred in reward on various loyal subjects, the uncultivated portion was stripped from mauzas, and reserved for the purpose of waste land grants.*

12. Since Mr. King wrote his report in 1868, the Census of the province has been taken, which has affected to some extent the correctness of several of his Returns.

Revised Statement and Returns. At the same time the further progress of settlement operations for a period of nearly three years has necessitated the revision of others. The principal causes being the termination of the judicial work, the gradual completion of the settlement records and the alteration of the Government demand in certain villages, owing to the operation of Rule 9 of the Schedule to Act XXVI. of 1866. All the returns therefore prescribed by Book Circular 7 of 1866, to be submitted with *final* settlement reports, have been carefully re-prepared, together with the two Statements laid down in Financial Commissioner's Circular, No. 51-3634, dated 2nd May 1870, and a few special tables, maps and returns, explanatory of the present report.

13. The general aspect of the Pratábgarh district is that of a richly wooded and fertile champaign country. The ordinary dead level is here and there relieved by gentle undulations,

* These grants were made under Lord Canning's Rules. Mr. Palmer's estate is now held in fee-simple.—P. C.

tions, and, in the vicinity of the rivers and rainstreams, by ravines and broken ground. The southern portion of the district in the more immediate neighbourhood of the Ganges is perhaps more densely wooded than other parts. In places may be seen unculturable "úsar," and "reh" impregnated plains. These however do not extend over any considerable area. For the most part, rich and varied cultivation with magnificent groves of mango, "mahwah" and other trees combine to form a pleasing landscape, into which the neatly built villages and hamlets of the population enter with no small effect.

14. The soil of the district is light, but at the same time very fertile. The prevailing soil is known by the name of "domat," *i. e.* two earths. It may be said to be "argil" and "silica" in thorough combination. "Domat" degenerates into the poor, sterile stuff known as "bhúr," where the sand too largely preponderates over the mould. Such localities are the uplands near the Ganges, Sye, and Gúmti. The stiff and rich loamy soil, styled "matiyár," is in this district to be found chiefly in the vicinity of large swamps or "jhíls". In such places, where there is a sufficiently rapid evaporation of the rain water, magnificent crops of wheat and sugarcane may frequently be seen; but unlike the ordinary soil of the district, considerable labour and strong cattle are required to prepare the land for the seed.

15. The soil, though fertile, bears evidence of exhaustion through want of manure and fallow seasons. The latter condition has, I fear, ceased to be regarded as an essential to successful farming by the agriculturist of this district. The root of the existing complaint, that the present yield is not equal to that of former times, lies in the fact, that under the native rule a field was seldom tilled for more than two or three years in succession. In the third or fourth year, a plot of waste was broken up, (on which a nominal rent only was assessed), while the old land was allowed to lie fallow. A succession of rich harvests was the consequence. Now, however, owing to the greatly increased number of the cultivators, and the proportionately enhanced demand for land, caused by the closing to the country of the outlets of military service, feudal retainership, and the many other occupations incidental to the

native dynasty, competition steps in and prevents the resting of a single acre. With respect to manure, I think a growing appreciation of its value is discernible; at the same time it is far more difficult to procure than formerly.

16. The water obtained from the wells is for the most part sweet and good. In several villages, however, it is found to be brackish and strongly impregnated with the saline properties of the circumjacent "shoreh" or saliferous lands. It is in these villages that the finest and most luxuriant tobacco is grown, generally on old village sites. It is asserted, and I believe not without truth, that in certain wells in which the water is ordinarily sweet, a change is sometimes perceptible, the water for a season becoming brackish, but subsequently resuming its normal condition. This may possibly be attributable to subsoil percolation, after the absorption of large quantities of surface moisture; but the solution of the problem, if problem there be, is worthy the attention of the analyst.

17. Abundance of water, both for irrigation and domestic purposes, exists as a rule throughout the district. The exceptions are ordinarily in localities bordering on the banks of rivers and "nallahs", where, owing to the sandy nature of the subsoil, "kacha" wells are found to be impracticable, and the building of masonry wells is attended with considerably greater expense than elsewhere. There are no less than 9,947 masonry wells in working order at the present time, of which 3,146 have been constructed since the annexation of the Province. This represents an average of between three and four wells to each village in the district. "Kacha" wells are innumerable, and are sunk annually as required, the cost being trifling. The average depth at which water trickles is 25 feet. The range of distance varies from 11 to 80 feet.

18. The climate of the Pratábgarh district is comparatively temperate, and is decidedly salubrious. The maximum heat in the hottest months is less, I believe, than that experienced in the adjacent district of Allahabad to the south of the Ganges; while the climate of the cold season, which ordinarily extends from the 15th October to the 15th March, can hardly be said to be surpassed by any climate in Europe.

The readings of the thermometer, in 1869 show a mean range of 29·7 degrees, and for the following year, 1870, a mean range of 30·1 degrees. Taking both years together, the maximum range was 43 degrees in April 1870, and the minimum range 17 degrees in August 1870, the same year exhibiting both extremes.

19. Mr. King has given the average rain-fall for the five years ending with the hot season of 1868. I am enabled to add another three years, two of which have been remarkable for copious rains. These two years serve to counterbalance the two years of scanty rain alluded to by Mr. King, and thus enable us to deduce a fairer yearly average on a broader basis. The average thus corrected is 42 inches.

20. The large admixture of sand in the soil of this district favours a rapid absorption of moisture. At the same time, a large share of the superabundant water is carried off by rain-streams, some of which, when swollen, assume formidable dimensions, and acquire a very considerable velocity. Thus the district may be said to possess an excellent natural drainage, which no doubt exerts a highly favourable influence on its general salubrity.

21. Of purely endemic diseases, intermittent fever, skin diseases, and ophthalmia are perhaps the most common. In the cold season of 1868—1869, the district suffered from an epidemic of small pox, which was immediately followed by a severe and general outbreak of cholera. These epidemics, if they did not originate in, were doubtless rendered more virulent by the dearth and distress, which resulted from the total failure of the autumn harvest of 1868 and the partial failure of the spring crops of 1869. The intermittent fever above alluded to is most prevalent at the close of the rainy season, and generally disappears with the thoroughly cool weather and westerly winds of November. While more or less attributable to malaria, the disease is doubtless kept alive by debilitating influences, such as a trying exposure to alternate cold damp and hot sun, the constitutions of the poorer classes being at that season unaided by sufficiently stimulating nourishment.

22. There is no lack of vegetation in this part of the country. Trees, both large and stunted, low brushwood and grasses abound.

Vegetation.

Table M,* in the volume of appendices shows the principal trees and shrubs of the district, with their ordinary English and scientific names. They are arranged in two divisions by which are distinguished those which are cultivated from those of spontaneous growth. The fine umbrageous groves of the mango and "mahwah" in this and the adjoining districts, often the growth of centuries, cannot fail to impress the traveller with admiration. It was at one time apprehended, that these old trees were in many places falling under the axe, without at the same time any attempt being made to replace them by fresh plantations. This led to the subject being taken up by district and settlement officers. The result of my enquiries in this district, extending over nearly three years, is highly re-assuring. The wooded area, so far from being diminished, is gradually extending.

23. Of cultivated trees the mango largely preponderates.

The Mango (*Mangifera Indica*).

In the Behār and Salon Tahsils, "mahwah" groves are numerous; but in the remainder of the district it is the exception to meet with a grove of any other tree but the mango. It is largely planted by all, and has hitherto been most religiously preserved by the Hindús. It is one of the five trees, which the latter class are taught to regard as sacred. They are brought up to consider as a meritorious act the planting of a mango; but the cutting down or destruction of it, as a species of sacrilege. This feeling is, however, losing force amongst them, several instances having recently come under my notice of high caste Hindús felling their mango trees, and selling the timber. The sale of mango groves also is far more common than it was a short time ago. Nevertheless, the propagation continues to outstrip the destructive agency, and as the operation of the latter is very gradual, no very appreciable difference as regards the removal of the older trees will be apparent.

24. The wood of the mango is of a light colour and

Its timber and fruit.

soft. It is largely used for building and for fuel. It is also employed for a variety of common purposes. In building, the wood of the 'mahwah' is, however, greatly preferred by those who can afford it, being more lasting both in respect to the ravages

of insects, and the action of wet. The fruit of the mango ripens in May, and is in season until September. It is extensively consumed by all classes, and is so abundant as to be within the reach of the poorest. As a further instance of the gradual change of ideas in the Hindús of the present day, I may mention that the fruit of the mango, the sale of which was formerly almost unknown, has now become a regular market commodity. Zamindárs and t'alukdárs alike, many of them no longer entertain the slightest repugnance to turn their orchard produce into money.

25. As previously stated, the "mahwah" is principally found in the western half of the district. The fruit ripens in March and April and drops from the tree during the night. It is then collected and carried away in baskets.

The "Mahwah" *Bassia Latifolia*.

Of this tree Mr. King writes:—"There are found to be in the four tahsils the large number of 434,570 "mahwah" trees. These represent a valuable property, and as, save in very exceptional instances I have not assumed them as an asset of revenue, I look on them as a considerable resource in bad years and other times, upon which the "málguzár" can fall back. If we assume every tree to produce twenty "sers" of dried fruit, this, at the price at which "mahwah" has sold for the last four years, viz., 1½ maunds per rupee, would represent a sum of Rs. 1,44,856. It is largely used, for the distillation of spirit; and, when plentiful, is given to cattle. As a rule, the "mahwah" crop is not good save once in three years. The seed of the "mahwah," (which succeeds the flower from which the spirit is made), is extensively used for the manufacture of oil for burning; and the failure of the "mahwah" crop is usually followed by a high price of oil throughout the year, in which the failure occurs."

26. The wood of the "mahwah" is no less valuable; and, as I had occasion to report some two years ago, it is this tree of all others upon which the axe falls heaviest, and in respect of which the planting does not keep pace with the destruction. A considerable amount of timber has found its way across the Ganges. From one estate alone, a short time since, thousands of trees were purchased by the Manikpur Firm of Moula Dád

Its timber.

Khán and Khúda Dád Khán, who, I have heard, concluded a most profitable bargain with the East Indian Railway Company. The straight trees were sawn up into planks, while the crooked and gnarled stems were converted into charcoal. Mahwah charcoal is highly esteemed as fuel, and always commands a good price. No doubt the proximity of the Railway has caused a more wholesale destruction of this tree than would otherwise have been the case. The reasons, why the "mahwah" is not propagated so extensively as formerly, appear to be two-fold. In the first place, the "mahwah" is, in comparison with the mango and other trees, of very slow growth, and in these days, zamindárs cannot afford to wait long years, while the land yields no return. Secondly, the "peri" or "mahwah" tax, which is a universally recognized impost throughout the district, is a deterrent to the cultivator who would plant a "Mahwah" grove, for he well knows that by and by it will but too surely form the pretext for systematically depriving him of the usufruct.

27. In point of general utility, the "babúl" must, I think, be held to rank next. The people scatter the seed on arid eminences and around the edges of tanks. Many trees also spring up spontaneously from fallen seed, which has either been thrown down by the wind, or dropped by the sheep and goats who largely feed on the leaves and fruit. The wood of the "babúl" is used for making charcoal, and, being very hard, is much prized for this purpose. Its chief utility lies, however, in its employment in the manufacture of agricultural implements, for which by its close grain and durable properties it is admirably adapted. Country carts are almost entirely constructed out of "babúl" wood. Strange to say, it is seldom, if ever, used for building purposes, although it is cheaper, more durable and more easily obtainable than the ordinarily used wood of the mango. The reason alleged is that the people hold it unlucky or uncanny to have any portion of their tenements of either "babúl" or "ber" wood.

28. This latter is similar to the wood of the "babúl" in all its essentials; but is more expensive, being of very slow growth. The wood of the "ber" is chiefly employed in the manufacture of charpoys (common bedsteads) and of the light open palanquins called "pínas."

29. That most graceful and beautiful tree, the Tamarind, is every where common. Together with the "Shísham" (*Dalbergia Sissoo*) the "Tún" (*Cedrela Toona*) "Siras" (*Acacia speciosa*) "Jámún" (*Eugenia Jambolana*), "Gúlar" (*Ficus racemosa*); and "Ním" (*Azadirachta Indica*), it is dotted about throughout the groves of the district. The wood of the Tamarind is used for fuel only. The "Jámún" and "Gúlar" come in most usefully in the construction of the "newár" or wooden supports of masonry wells. The wood of the "Shisham" and "Tún" are expensive, and are only accessible to the wealthy few. The latter is highly esteemed for furniture, and the former in the manufacture of bullock carriages, or "ekkas" as they are called. The "Ním" is prized for its medicinal properties. Its seeds yield an oil, which is used chiefly as a therapeutic, although the poorer classes burn it in their houses. The disagreeable odour it emits is its principal drawback. The wood of the "Ním" is somewhat soft, but enters largely into the manufacture of small articles of domestic use. Who has not heard of the * "nīm-ka-miswák" or famous native tooth-brush which is said to exert so beneficial an effect on the enamel of the Indian ivory? From the older trees there exudes at times large quantities of sap of exceedingly bitter taste. This is carefully collected by the people and is used as a tonic in cases of boils and other skin eruptions.

30. The "Kathal" or Jack fruit tree occupies a high rank in the estimation of the people. The fruit is much sought after, and in the season the price varies, according to the size, from two pice to one rupee each. Other fruit bearing trees such as the "Barhal" (*Artocarpus Lakoochay*) "Sháhtút" or mulberry (*Morus Indica*), "Bael" (*Eglemea melos*) "Karonda" (*Carissa Carandas*) and "Amlah," or as it is commonly pronounced "Aonlah," † (*Phyllanthus emblica*) are all more or less common; while the Orange, Lemon, Guava, Pomegranate and other finer fruits find a place only in the gardens of the wealthier zamindárs, and residents in "kasbahs" and large towns.

* * Mr. Carnegie in his Notes on the Races, Tribes and Castes of Oudh, mentions a curious circumstance, in connection with this subject, viz.—that the Raikwár is alone of all Rájput clans forbidden the use of the Ním tooth brush.

† Also called Phyllanthus emblica, of the natural order Euphorbiaceæ.

31. Of purely indigenous trees, the "Pípal*" (*Ficus religiosa*), "Bargad" (*Ficus Indica*), "Pákar" (*Ficus vinosa*), "Amaltás" (*Cassia fistula*), "Chilbil" (*Ulmus Integrifolia*), "Kachnár" (*Bauhinia*), "Bakain" (*Melia Azedarach*), "Sáhjan" or Horse Radish tree (*Moringa pterygosperma*), "Sehor" of stunted growth (*Trophis aspera*), are perhaps the most conspicuous. The wood of the "Pípal" is chiefly used as fuel in brickkilns. The resin or gum, which exudes from the bark, is collected and manufactured into the "chúris" or bracelets worn by native women. Elephants, camels and other animals browse on the leaves of the "Pípal" and "Bargad". The glutinous substance found inside the seed-pod of the "Amaltás" is a very old and much valued medicine in the Hakím's pharmacopœa. The "Chilbil" yields a white pretty looking wood, which is sometimes used for making plough bullock-yokes; but it is fragile and in consequence but little esteemed. The "Kachnár," when in full blossom, affords a beautiful spectacle, while the flowers emit a fragrance which is almost overpowering. The natives pluck the buds just before they burst into flower, and eat them either raw or prepared as a condiment. The "Bakain" and "Sahjan" call for no particular remark beyond that they are exceedingly ornamental trees. The leaves of the "Sihor" are consumed by the cattle, who regularly strip off the smaller branches, and thus no doubt cause the tree to bear that close-cropped stunted appearance which it does.

32. The small patches of jungle which are now left in this district are principally composed of "Dhák" and "Rús" brushwood, interspersed with the thorny "Makoc" (*Solanum nigrum*) "Dhera" () wild "Karonda" and "Sihor." Around most of the old forts of the Talukdárs, these thorn bushes were grown so thickly as often to form a dense and impenetrable

*In his Chronicles of Unáo Mr. C. A. Elliott, c.s., writes: "There are five sacred trees among the Hindús, the "Pípal", the "Gúlar", "Bargad", "Pákar", and Mango. Of these the "Pípal" is far the most revered. A good Hindú who on a journey sees a "Pípal" tree on his road, will take off his shoes and walk round it from right to left (paradaclma), and repeat this verse:—"

"Múle Bramhá, tucha Bishan, Sáka Rúdr Maheshúvan, chir madho basat Ganga, patre, patre Dewánam, Brich Ráj namastatho."

"The roots are Bramha, the bark Vishnú, the branches are the Mahádeoos,

"In the bark lives the Gunges, the leaves are the minor Deities,

"Hail to thee, king of trees!"

thicket for several hundreds of yards. The “dhák” sometimes shoots up into a large tree. I recently came across one which was not less than 40 feet high. The root of the “dhák,” or “chheol” as it is also called, furnishes a coarse fibre, wherewith ropes are manufactured. Buffaloes are fed on the leaves. The “rús” is extensively employed in the construction of the fascine-like supports of “kacha” wells. The smaller branches are exceedingly pliant, and are worked round and round in a sort of neat triple plait. The leaf is held to possess high qualities as a manure, and is scattered over the fields just before the rainy season commences. It is then worked into the soil with the plough, and left to decay with the moisture, and form mould. As fuel, it is almost exclusively used in the process of boiling down the cane-juice, and is collected into large heaps some days prior to the cutting down of the sugar-cane.

33. The Bamboo, though to be met with in abundance in this district, can hardly I think be said to be indigenous to it. In the northern parts of the Province, it forms, I believe, extensive jungles. It is one of the most ornamental, as it is one of the most highly prized natural products of the country. To attempt to detail its various uses would be tedious. For thatching purposes, for “banghy” poles, in the manufacture of umbrellas and baskets, and for many other common purposes, it possesses a special value.

34. The “Khetkí” or “hathí chingár,” one of the Aloe tribe, is now chiefly grown as hedges to keep out cattle. It yields a strong fibre, which was formerly much used in the manufacture of rope and coarse matting. Where hemp (“san”) is procurable, however, the Aloe is regarded at a discount; as the process of making rope and matting from the former is far easier than from the latter. In the District Jail many of the prisoners are employed in turning the Aloe to account in the manner above mentioned, as tolerably hard labour is demanded to beat out a certain amount of fibre in an allotted time.

35. The “Senhúr,” a species of wild cactus, also forms excellent hedges for the prevention of cattle trespass and for the protection of young trees. It is every where common. The “Madár” (*Calotropis gigantea*) is ge-

The Bamboo (*Bambusa arundinacea*)

The wild Aloe (*Aloe Spicata*)
(*Agave vivipara*)

The “Senhúr” (*Cactus Indicus*)
and other plants.

nerally regarded as an ill favoured weed ; but it has its uses notwithstanding, for valuable medicinal properties akin to those of the *Ipecacuanah* plant are ascribed to it. That queen of poisonous plants the “Dhatúra” (*Dhatūra alba*),* with its lovely bell shaped flower is but too common in the district. Although it possesses so evil a reputation, it is permitted to flourish unmolested up to the very doors of the houses. The flower of the “Hár singár” (*Nyctanthes Arbor tristis*) is carefully collected and dried in the sun; after which it is steeped in water, and simmered over a slow fire, when it produces a brilliant yellow dye. This dye is not so much esteemed, however, as that yielded by the cultivated “Kúsani” or Saffron.

36. There are but few palm trees left in this part of the country. They have gradually died off, or been cut down, and have not been replaced. Some fine trees are still to be seen in the neighbourhood of Mánikpur, and here and there in the Salon tahsíl. The “Khajúr” or date palm, (*Phœnix sylvestris*), and the “Tár,” (*Borassus Flabelliformis*), are the only two varieties known to this district.

37. Of grasses there are several varieties. Those most esteemed are the Dúb,† (the sweetest and best of all, and which when carefully tended is equal to English lawn grass), the “Janewar,” the “Mothá,”‡ the “Senweyi,” the “Danura,” and the “Makraili,” of prostrate grasses. The “Senweyi” and “Danura” come up and are reaped with the rice crop. Of standing grasses, the “Sarpāt” or “Senthá,” the “Gándar,” or “Tin,” the “Kása,” and the “Kús” are the best known most useful.

38. The “Sarpāt” grass is chiefly found along the banks of the Ganges, and to some extent by the sides of the Sye and other streams. It delights in a light sandy soil, and attains to a considerable height in the cold weather. When in full flower in the month of November, it is highly ornamental. The uses to which this grass is put are numerous, and it forms, where grown to any extent, a really valuable property.

*The “Kála Dhatúra” (*Datura fastuosa*) is also to be met with but is not so common. It is the more powerful poison of the two.

† Scientific name *Agrostis linearis*.

‡ Ditto *Cyperus rotundus*.

Each plant possesses four separate parts, each part being known by a distinctive name, and applied to a different use. The leaf or blade is called "sarpat," and is used for thatching. The lower and thicker portion of the stem is styled "senthá," and goes to make the open screens known as "chicks," and the low stools or "mondhas" so much affected by the natives. It is also employed in the covering in of pán gardens. The upper and tapering portion of the stem, for about three feet or so, is incased within three wrappers or sheaths. This goes by the name of "sirkí," and comes into use in the manufacture of winnowing fans, sieves, &c., and for the coverings of carts in the rainy season. The wrappers or sheaths are called "múnj,"* and of these when thoroughly dried and beaten out, twine and matting are extensively prepared. Lastly, the flower even comes into play, being tied into bunches and figuring as the domestic broom.

39. From the root of the "gándar" or "tin" grass is obtained the scented fibre called "khas," of which the cooling apparatus, known by the name of "tatties" are made. The upper joint of the culm of this grass is styled "sink," and from it are manufactured numerous small articles of domestic use, such as fans, grain baskets, &c. The "tin" or leaf is, like the "sarpat," also used for thatching purposes; but is greatly preferred to the latter being thicker and more impervious to wet. The "kása" is a less esteemed grass. It is however made into coarse string occasionally.

40. The "Kús" possesses no practical utility that I am aware of. A blade of "kús" grass is made the accompaniment by Hindús of any gift offered to a Bráhmaṇ. In the month of October, when the Hindú head of the family pours water on the graves of his ancestors, he always makes a point of wearing on the third finger of each hand a ring made out of kús grass; and it is this "kús" grass which has given the name to the tenure known as "kúshast shankalp," the literal meaning of "kúshast" being *through the medium of kús*.†

* The Múnj of the "Khajhwa," a species of "Sarpat" peculiar to the banks of the Ganges, is of no use whatever.

† *Phallaria Ziraina* of Linnaeus.—vide Drury's plants of India—p. 38.

‡ *Kús* grass, *hast*, the hand, the grass passes from one hand to another, as does the tenure, hence the name.

41. The rivers of the district are the Sye, the Ganges and the Gúmti. Regarding the Sye
 Rivers. I cannot do better than record my predecessor's remarks in this place.

"The principal river is the Sye, which traverses fourth
 The Sye. "fifths of the length of the district.
 "This river, which is never perfectly
 "dry, rises in the Unáo district in Oudh, and running through
 "that and the adjoining district of Rái Bareli, enters Pratáb-
 "garh between the Parsádepur and Salon parganahs and,
 "with innumerable sinuosities, maintains a south-easterly
 "course through the Pratábgarh into the Pattí Dalípur
 "parganah, where it leaves the district and enters Jounpur.
 "It is finally united to the Gúmtí some twenty miles south-
 "east of the town of Jounpur. The Sye runs chiefly between
 "high banks at a considerable depth below the level of the
 "adjoining country. It seems probable that this depth was
 "greater formerly, as the quantity of soil carried into the
 "river is very great, and must be gradually raising the bed
 "to a level with the surrounding country. The regular work-
 "ing of the annual rains in the alluvial lands of the Gangetic
 "valley to bring the surface irregularities of the soil to an
 "uniform level must have struck every one, who has been
 "for any length of time conversant with that part of the
 "country."

42. The Gúmtí forms the boundary of the Pattí Dalípur
 The Gúmti and the Ganges. parganah for a distance of about five
 miles only, quite in the north-east
 corner of the district, where it abuts on the borders of the
 adjacent district of Sultánpur. To the south-west again, in
 an entirely opposite direction, flows the Ganges, separating
 the lands of parganahs Salon, Mánikpur and Bihár from the
 neighbouring North Western Provinces territory, for a dis-
 tance of some forty-four miles. It leaves the district at a vil-
 lage named Jehánábad, in the Bihár parganah, about eighteen
 miles above Allahabad. The two rivulets called the "Chop"
 and the "Dúár" empty their contents into the Ganges.

43. Regarding the watershed of the district, Mr. King
 Watershed. writes:—"Nearly the whole of the
 watershed of the district lies to-
 wards the river Sye, which is thus in the rains a consider-

"able stream. It receives the waters of several tributary rivulets, among which the "Chogea," Loní," "Sakarní," "Baklahí" from the south, and the Udepur and "Mángapur nallahs, the "Chamrowa" and "Pureya," the "nallahs" at Diwárganj and Parhat, and the "Píli naddi" from the north are the most considerable. The district is in fact the basin of the Sye river. It is not till the immediate neighbourhood of the Ganges is reached, that the watershed lies towards the south."

44. "There are many natural lakes, mostly small and more usually known as "jhíls" or
 Lakes, "tanks ; but some are of considerable area, and in the height of the rains measure some miles in circumference, and cover large areas with shallow water. "The lakes of "Betí," "Nanera," and "Robinia," are the most considerable of these. These surface accumulations of water are pretty evenly distributed over the district, but are seldom found near the banks of the Ganges or the Sye. * The drainage, afforded by these rivers, naturally causes a scouring of the top soil, and this, carried on through centuries, has now removed much of the loamy deposit, which formerly covered with an uniform coat the surface of the Gangetic valley. The sand, which underlies the loam at no great depth, is unable to retain the water, which is carried off through the soil into "nallahs" and ravines, whence it finds its way into the stream. Where the clay or loam exists, the water is retained, and, as said above, this is pretty fairly distributed over the district in wide and shallow lakes. To attempt to deepen these considerably would be to defeat the purpose they now serve, for if the excavation were continued to the sand that lies below, the whole of the water would pass away into the earth and be lost."

45. In 1859, shortly after the restoration of order in
 Canals. Oudh, Rájah Hanwant Singh, of Kálakánkar commenced the excavation of a small canal, connecting his residence at Kálakánkar on the bank of the Ganges with Sangrángarh, a large

* Although the largest of them, the Beti lake, is in the immediate vicinity of the Ganges. There are evidences of a great change in the configuration of this sheet of water ; doubtless attributable to a gradual, but very considerable, alteration in the course of the deep stream of the Ganges.

village lying some ten miles to the north-east of it. This canal, what with annual repairs, widening here and deepening there, may be said to be still in progress of construction. It does not at present appear, however, to serve any purpose of practical utility, as the area it is capable of irrigating is insignificant; at the same time to dignify with the name of canal a large trench, which is incapable of retaining water during the dry months, is perhaps little short of an anomaly. Nevertheless, I make mention of the fact, as any such scheme emanating from a T'alukdár or landed proprietor is deserving of encouragement. Under the Sardah Canal scheme for Oudh, which is, I am given to understand, under the consideration of the Government of India, it is proposed to intersect the Pratábgarh district by two distinct lines of canals. The first of these lines will be taken through the Pattí Dalípur parganah for a distance of twenty two miles or thereabouts, and will form a portion of the Lucknow and Jounpur branch. The other line, which will be a part of the Benares branch, will pass through the Behár and Salon tahsils, the length of the line within this district being about fifty miles. Both lines would appear to run very nearly parallel to each other in a north-westerly direction. A sketch map * of the district showing the lines of the proposed Canals, for which I am indebted to the courtesy of the Superintending Engineer, Captain J. G. Forbes, R. E., is appended to this report.

46. For about eight months of the year the Syc is in most places easily fordable. During the rainy season, when the stream rises, the zamindárs along the banks make their own arrangements, by which boats are available for the crossing of foot-passengers at no less than thirty points. At one place only, viz. Keshuapur, near Salon, (once the head quarters of the district), there is a ferry for animals and wheeled traffic. The only other available crossing for such traffic during the rains is over the recently built masonry bridge at Bcla; the two points being thirty-three miles apart as the crow flies. Two ferries under the administration of the Deputy Commissioner of Pratábgarh ply on that portion of the Gúmtí which forms the boundary of the district, and are farmed at an annual income of Rs. 325. Each is distant from the other about one

* Map No. IV, in appendices.

mile only. That known as the Biráhimpur ferry is a landing and lading station for traffic carried along the Patti road, which meets the imperial road between Faizabad and Allahabad at a village called Nawábganj, two and a half miles from the Sadr bazár, also for traffic traversing the Jounpur and Sultánpur road, which intersects the former road at the village of Sonpura, about two miles from the ferry. The other ferry within the limits, on this side, of mauza Mahrowra, has been for some time past used only as a passenger ferry; and the Traffic Registrar has been lately removed from the spot.

47. There are several ferries on the Ganges within the limits of this district. I shall mention the principal ones only. Across the ferry at Kandrawán in the Salon parganah, (also known as the Naubasta ferry, Naubasta being a large village on the opposite bank of the river), large quantities of cotton find their way into the district. Lower down, about eight miles, is the Kálakáncar ferry, which is also a considerable grain lading station. Below this again, some four miles or so, is the Mánikpur ferry, which is kept for passenger traffic principally. Proceeding almost due south for another five miles, we come to Gútní, another passenger ferry. Lastly, at a distance of some ten miles farther on, is the Jehánabad ferry, which is likewise kept more for the convenience of foot passengers than for goods traffic. All these ferries are under the administration of the North Western Provinces authorities.*

48. The district is now well opened up by roads. Exclusive of twenty-two and a half miles of the imperial road, which connects the military stations of Faizabad and Allahabad, and which passes through the head quarters, there are 342 miles of good second class roads. These have been entirely bridged save at four points only, where the Syc, Sakruí, Pareya and Bakláhi respectively require large and solid masonry bridges to withstand the opposing force of the current in the rains, each of which will necessitate some amount of delay, to say nothing of money. My predecessor's remarks on the roads and traffic of the district here find a suitable place.

49. "There is but one first class road in this district, viz., that one which runs from Faizabad to Allahabad. This was begun soon after the reconquest of the Province, and is a

* The receipts are divided in the proportion of 60 per cent to the North-Western Provinces, and 40 per cent to Oudh.—P. O.

“military road joining the two cantonments named above, which are ninety-six miles apart. There are only twenty-two and a half miles of this road in the Pratábgarh district, which it traverses in its breadth, entering it at the village of Dharodi and leaving it at the village of Dehlupur. There are two road bungalows, one at Bela, and one at Biknapur, some eleven miles apart. The road is metalled throughout from the Ganges bank to Faizabad, saving the river Sye at Bela*.

50. “There is a very good network of country roads in the district, and the principal are the following:—

“(1). From Rái Barelí to the head quarters station at Bela. Forty-four miles of it lie in this district, and it passes through the tahsíl of Salon, the bazár of Lálganj and the town of Pratábgarh. This road is bridged save over the two streams of the Loni† and Sakarni, the former ten and a quarter and the latter five and a quarter miles from Bela.”

“(2). From Bela to Gútní Ghát on the Ganges, thirty-nine miles. This passes through Pratábgarh, three miles from Bela, and through the tahsíl of Behár, twenty-nine and a half miles from Bela, and through the bazár of Kúndá, six miles from Behár.”

“(3). From Bela to Pattí, fifteen and a half miles, crossing the Sye by the Faizabad and Allahabad road, which it leaves about a mile north of the river at the Nawábganj bazár for Pattí, thirteen miles distant. This road continues through Saifabad, eight miles from Pattí on the north, to the town of Chánda, (in the Sultánpur district), which is twelve miles from Pattí,”

“(4). Bela to Bádsháhpur in the Jounpur District, twenty-one miles, some twenty miles being in this district. The road passes by the Rámganj thána in the village of Pachráo.”

“(5). A road from Rái Barelí passing through Jagatpur Tángan enters the Salon tahsíl, and passing through Mústafabad, Nawábganj, Báwan-Búrj, Mánikpur and Kúnda leaves the district at Lálganj in the Behár tahsíl for -

* In August 1868, a large and handsome masonry bridge of nine arches and forty-five feet span was opened for traffic over the Sye at Bela ghát. It was built under the immediate superintendence of the late Mr. D. Turner, Civil Engineer.

† Since Mr. King wrote the above, a fine masonry bridge has been completed over the Loni of five arches, with a span of twenty-five feet.

“Allahabad. This is the most direct road from Lucknow to Allahabad. There are other minor roads, which do not call for particular description, *e. g.*,

“(6). Salon to Ateha, 12 miles,

“(7). Salon to Dálmau Ghát in the Rái Bareli district, “24 miles.”

“(8). Salon to Naubasta Ghát on the Ganges, 16 miles.”

“(9). Salon to Mánikpur, 18 miles.”

“(10). Salon to Lálganj on the Allahabad border, *viá* “Behár, 28 miles.”

“(11). Salon to Lálganj, (in parganah Rámpur), to “Ateha, 12 milse.”

“(12). Bela to Amethí, *viá* Nawábganj, 24 miles.”

“(13). Bela to Katra, 3 miles.”

“(14). Pattí tahsíl to Rámganj thána, 14 miles.”

51. From the most recent trade returns it would appear that the total value of the exports Trade and traffic. nearly quadruples that of the imports, but I have reason to doubt the accuracy of the valuation of some of the items of the former, and consequently prefer to regard the proportion as in all probability nearer three to one. Pratábgarh is an extensive grain exporting district, and may be said to be, to a great extent, the granary of the adjacent districts of the North Western Provinces. Of wheat and barley alone, upwards of 200,000 maunds are stated to have left the district during the last year; while of the less valuable food grains also a very considerable exportation has taken place. This should represent large money returns to zamindárs and small farmers; but I have reason to believe that it is almost entirely the “Baniah” and village “Máhajan, who fatten on this trade. The former classes are, as a rule, too deep in the books of the latter to reap any direct advantage. Nevertheless, we have the fact of an influx of money and a consequent increase of private capital, which, in whomsoever’s hands, subserves no doubt the prosperity of the district, and tends to the ultimate benefit of the population.

52. Besides grain, opium, tobacco, sugar and molasses, oil and ghee, cattle, sheep and timber are by no means unimportant staples of export trade. On the other hand the imports consist mainly of salt, cotton, metals and hardware, country cloth and dyes. English stuffs and piece-goods are also becoming more and more common in the local bazárs. All the above almost entirely find their way into the district from the opposite side of the Ganges. The traffic by way of the adjoining districts of Jounpur on the east, and of Súltánpur and Rái Bareli on the north and west respectively is, comparatively speaking, inconsiderable. In connection with this subject Mr. King writes as follows :—

53. “It may not be out of place here to suggest what Mr King’s suggestions for “new roads should be made, and to new roads. “show the direction which traffic takes “in this district. Oudh exports grain, oil-seed, sugar and “tobacco, some timber and little beside. These mainly go in “a south-east direction towards Gorakpur, Azimgarh, Joun- “pur and Mirzápur. Lines drawn from the north-west to “the south-east of Oudh will mainly represent the direction, “in which produce moves. Of course, I am speaking in gen- “eral terms. Roads will often be diverted owing to the “presence or absence of a ferry or other cause. Imports into “Oudh are chiefly salt, cotton, English cloth and other mis- “cellaneous matters. Salt and cotton come in by western “and south-western routes from Cawnpur, Banda &c.”

54. “In the Pratábgarh district, the main Ganges “ferries, where this traffic passes, are Bádsháhpur, Kharoli, * “Kálakáñkar, Gutní and Jehánabad; and at all of these “traffic-registrars are placed. The traffic from this quarter “finds a sufficiency of routes to the interior of Oudh by toler- “able roads, but the out traffic wants a channel towards “Jounpur, and a new road should be opened out from Pattí “to the border of the district somewhere about Rájah-ka-ba- “zár in the Parhat estate of Rájah Mahash Naráin, and in “communication with the Jounpur authorities be carried on “so as to reach Jounpur.”

* This is close to the Kandrawan or Naubasta ferry, and is of far less importance than the latter.

55. Wheeled carriage is scarce and difficult to procure.

Carriage. A few country carts are obtainable in and near the Sadr station, also in places in the Behár and Salon tahsils. Great reluctance is everywhere manifested by the owners to hiring out their carriage, and when it is known that troops are on the move, and that carriage will be impressed, the carts are frequently taken to pieces, and the latter concealed in different houses, the bullocks at the same time being sent to a neighbouring village. Bullocks, buffaloes and ponies afford the ordinary means of transport. The bullock is capable of carrying a load of from three to three and a half maunds; a buffalo about five maunds; while the usual load of the country pony or "tattoo" seldom exceeds one and a half maunds.

56. The following are the principal bazárs of the district,

Bazárs and marts. recorded in the order of their importance, chiefly with reference to the aggregate value of the sales.

Lálganj.—Four miles to the south of Behár on the road to Allahabad. Total value of sales.

Lálganj. Rs. 3,00,000. This is a bi-weekly mart, and is numerously attended. Cattle, English stuffs of the better qualities, country fabrics, raw cotton and sugar are amongst the more important sales. The sale dues are shared by the Talukdár of Bhadrí and zamíndárs of Nimdurá, within the limits of which mauza the "ganj" is situated.

57. *Derwa Bazar* in mauza Sabalgarh is at the nearest

Derwa bazar. point about three miles distant from the road between Pratábgarh and Behár, and is some twelve miles from the latter place. Here again, as in fact is the case with regard to all the larger marts, a bazár is held twice in the week. The total value of the sales is about Rs. 1,50,000. This is principally a grain mart, although other commodities find a ready sale. The bazár dues belong exclusively to the Bhadri estate.

58. *Jalesar-ganj* included in mauza Dhárúpur on the road, which connects the latter

Jalesar-ganj. place with Lálganj, (in parganah Rámpur), and which was constructed by Rájah Hanwant Singh. English and country fabrics, sweetmeats, grain, mat-

ting and string figure most prominently at this mart. A very good quality of English cloth is frequently to be met with here, the sale being much encouraged by the above mentioned T'alúkdár, who, as lord of the manor, is sole recipient of all dues. The value of the sales may be placed at about a lakh of rupees.

59. *Macandrew-ganj*, the Sadr Station bazár, is a thriving and rapidly increasing mart. Five years ago the sales were only valued at Rs. 15,000. They have now reached the respectable figure of Rs. 60,000. Grain, and English and country cloth are the principal articles traded in. The "Chúngí" or bazár tax is paid into the Municipal Funds.

60. *Kálakáňkar*, the residence of Rájah Hanwant Singh, on the left bank of the Ganges, is about two miles distant from the Behar and Rái Bareli road. A brisk trade is carried on in raw cotton, ghee and salt. The sales exceed in value half a lakh of rupees.

61. *Gadwára*, a village about six miles north of the Sadr Station and not far off the road to Amethi, (branching off from the Imperial road near Nawabganj). Large quantities of grain are brought here for sale, and a not inconsiderable trade is carried on in coarse matting and fibres. The bazár dues are paid to the T'alukdár of Dandikáchh; while the value of the sales may be set down at about Rs. 50,000.

62. *Pirthinganj*, within the limits of mauza Ramaepur in the Raipur Bichur estate, is close to the road between Bela and the town of Bádsháhpur in the adjoining district of Jounpur. Here grain, sugar, cotton and English stuffs constitute the principal sales, the value of which does not fall short of half a lakh.

63. *Nawábganj Báwan Búrji*, situated in mauza Morassapur on the Behar and Rái Bareli road, is an important thriving mart, and is noted for its stamped cloths and chintzes. I have been unable to ascertain correctly the total value of the sales. I believe, however, that in reality it does not fall

far short of a lakh of rupees. There are several other less important markets, in which local produce is chiefly represented, which it would serve no useful purpose to detail in this report.

64. There are several local fairs held during the year at different places in the district. Few of these are worthy of separate mention. The two fairs held at Mánikpur in April and July in honor of Jwála Múkhi* attract considerable numbers, many of whom come from a distance. The gathering on each occasion lasts for two days, during which the presiding deity is worshipped and propitiated with offerings, &c. Both at these fairs and during the bathing assemblies described in the next paragraph, English cloths and articles of foreign manufacture are exposed for sale. At Katra Medniganj, a place about a mile from Pratábgarh, and at Nawábganj Báwan Búrji, which has been already mentioned, fairs take place during the Dasehra festival, which are attended by between 40,000 and 50,000 people, but no trade is carried on.

65. The only bathing places of any note are the pakka gháts' of Mánikpur and Shaháb-u-dinábád. The two towns being contiguous form in reality but one "rendezvous". Twice in the year there is a large concourse of people at this spot for the purpose of bathing in the Ganges. In July is the first occasion, when the four months' fasts for the deities Jwála Mukhi and Sitala-ji † are brought to a termination with bathing, ceremonies and great rejoicings. The second occasion occurs early in November or at the end of October, when the multitudes meet to do honor to the goddess Gangá herself. This is the larger gathering of the two. For an account of the principal shrines of the district, reference must be made to the second division of this report, where a description of each will be found under the head of the parganah in which it is situated.

66. With the exception of the manufacture of crystallized sugar at Pratábgarh, and of glass at Sawansa and one or two other places in the parganah of Patti Dalipur, I know of no local manufactures worthy the name. The sugar manufactured at

* Meaning flame-emitting mouths, one of the impersonations of the goddess Shiva.

† Also an incarnation of Shiva, and the author or tutelary deity of small-pox.

Pratábgarh is of excellent quality, and is not I believe to be found anywhere else. The process is a peculiar, though by no means a difficult, one. When completed, the sugar is turned out into thin flat circular shapes of about fifteen inches in diameter. It finds a ready sale amongst the Talukdárs and wealthier classes. The glass foundry at Sawansa is on a comparatively large scale, and supplies most of the neighbouring fairs and markets with beads, bracelets and other female ornaments, to say nothing of Ganges water phials and cheap articles of ordinary requirement.*

67. It is well known that a considerable proportion of the people of Oudh were, prior to British rule, devoted to feudal and military service, both in and out of the Province. The rebellion of 1857 and the re-occupation in 1858 were succeeded by violent and radical social changes, which left no choice to large numbers of this class but to settle down in their villages, and to eke out, as best they could, a bare subsistence in the soil. To remove the inevitable pressure, which was to be expected under these circumstances in a densely populated tract of country like this, cultivators were encouraged to emigrate to the more sparsely peopled districts in the north, where land was plentiful, rents low, and labour at a premium. All such endeavours, however, proved unavailing. Pressure at home was everywhere preferred to the prospect of plenty abroad. No doubt a certain degree of relief has since been afforded by the increased cultivated area resulting from the breaking up of waste and jungle lands. Nevertheless, the circumstances of the smaller zamindárs and cultivators in this district at the present time are sufficiently straitened, and must continue so, I fear, for some time to come.

68. Be it remembered, I refer to this class as a body. There are, of course, exceptions: but these lie chiefly among the more skilled and industrious agriculturists, such as the Morais, Kúrmis, Káchis and Koreshis. The members of these castes have been always thrown upon their own resources, and have ever been taught to regard a life-time of labour as the inseparable condition of their existence. They are in consequence independent, frugal and thrifty, and have mostly some provision laid up against a rainy day.

* The process of manufacture has been fully explained in Sleeman's Journal.—P. C.

69. Not so their brethren of the higher classes, whether Hindù or Mahomedan. The Brahman, pampered and indulged, ever protected by the odour of sanctity, had but to ask in order to obtain. Many also were the benefits conferred unsolicited. The haughty Rájput, the Syud, the Pathán, and the crafty Kayeth all had friends at Court, or relations high in power. Those were palmy days, indeed, far removed from poverty and want; and those were the favoured sons of fortune. When the tide turned, and the Oudh dynasty was abolished, great was their fall. The family holding, which with aid from without had hitherto enabled them to live in comparative affluence, suddenly became burdened with the support of double and often treble the number of mouths; at the same time there existed no longer the chance of extraneous assistance. Labour, such as they had never known before, now became essential; there was no alternative. To their credit, however, be it said, they have exhibited, as a rule, an amount of industry and perseverance, which, with a knowledge of their antecedents, and of their respective characteristics, was hardly to have been anticipated. They deserve a helping hand, where it is possible to aid them without injustice to others.

70. It must also be borne in mind that an additional burden has been laid on the soil by the disbandment of so many Native Regiments, whose ranks teemed with the sons of the Oudh Brahman and Khatri. These sepoys, as is well known, made considerable annual remittances to their families from savings out of their monthly pay. These remittances were a very welcome addition to the resources of the cultivator, and varied from Rs. 30 and 40 to Rs. 100 per annum. Before 1857, then, the condition of many a cultivator's family was *plus* remittance and *minus* support of remitter. After 1858, however, the tables were turned, and it became *minus* remittance, and *plus* support of remitter; the latter item ordinarily representing a dead loss of some twenty four or thirty rupees in the year.

71. In other respects also circumstances have tended to reduce the actual tiller of the soil. For instance, formerly, wood for fuel, and grass for thatching purposes were abundantly procur-

Altered circumstances of the higher castes.

Sepoy's remittances:

Perquisites.

able ; at the same time there was no lack of grazing for the cattle. In these days, however, owing to the rapid reclamation of waste, the poor villager is often at his wits end for such necessities ; in fact in many instances he has either to pay in hard cash for them, or go without.

72. A few words concerning the T'alukdárs.* About two-thirds of the area of this district are in the hands of this class. In a peculiar position as regards his right and title in the soil, and protected by special legislation, the Oudh T'alukdár ought to be a prosperous man, and at the same time, a just and kind landlord. Such is not often the case however. Estates are constantly coming under the management of Court of Wards owing to the indebtedness and insolvency of their owners. Recklessness in expenditure and habits of self indulgence, combined with an utter indifference to the real interests and well-being of their estates and tenantry, are vices of the Nawabí, with which too many of the present T'alukdárs are strongly imbued, and which it will require some years and much fresh blood to eradicate. Meantime the successful results achieved by the few, who have hitherto proved themselves honorable exceptions, may, it is hoped, act as a stimulus to their brethren, and enable them to apprehend the importance of, and efficiently to discharge, the responsibilities of their position. The recently passed Encumbered Estates Act is calculated to benefit this class in many respects, and will doubtless afford immediate relief to many a hard pressed T'alukdár. The opinion of my predecessor, who had so many years experience of the T'alukdárs of this district is well worthy of quotation in this place.

73. "The subject has importance from the nature of
 "the T'alukás themselves and also
 "the peculiar circumstances, under
 "which they have been granted by
 "the British Government, and practically, as channels for
 "receipt of a very large mass of revenue, their condition has
 "a fiscal interest of no small value.

"My official letters have given details, which I will not
 "repeat here, and I will only say that I regret I can give
 "but a sorry accout of the pecuniary condition of the major-

* Out of thirty-two T'alukdári families in this district, the law of primogeniture obtain in twenty-eight.

"ity of the Talukdárs in this district. Their embarrassments are very great, their capacities to extricate themselves are small, and under a Government which disapproves of violent measures against swindling agents and defaulting tenants, and expects punctuality in payment of revenue, they find it very hard to make both ends meet. The deficit is too often supplied by a loan, which is not repaid when due, and is renewed and renewed, with an occasional fresh loan, if a marriage or other social solemnity occurs. The rate of interest renders their progress, when once they begin to get into debt, very rapid, and then comes a crash, to avoid which they implore the District Officer to take their estates off their hands."*

74. The owners of mehals and other petty zamindárs are for the most part in a state of indebtedness. In difficulties before the revised assessment was declared, their position has not improved since. Most of these small estates are possessed by a more or less numerous co-parcenary body, who eat into the profits like a canker worm. Mortgages may stave off the evil day for a time, but irretrievably involved at last, the shares are in the market for sale, and the late proprietors are reduced to beggary. These are not exceptional cases, as the large number of applications for "dakhíl kharij" abundantly attest.†

75. The urban population, composed chiefly of shopkeepers, petty bankers, artizans and followers of trades and professions, enjoy comparative immunity from the pressure and privations experienced by the lower agricultural classes. Intimately connected with the latter by commercial interests, they absorb a very considerable share of the local wealth of the country.

76. It is now my intention, without entering too minutely into detail, to notice the more important natural products of the district; giving more prominence to that branch of them, on which depends mainly the prosperity of the people and the realization of the Imperial Revenue.

* It is a melancholy fact that 22 out of the 35 Pratábgarh Talukdárs are in debt.—P. C.
 † I find that 200 applications for mutation of names out of 282 were confirmed. In Talukas there were 49 and in mufrid villages 151. I am not at the moment in possession of details as to the causes that led to these transfers.—P. C.

77. This branch may be said to comprise salt, saltpetre, the well-known "úsar," the almost equally well-known soda-producing earth called "reh," and "kankar." There is a considerable area of saliferous land in the Pratábgarh district. The manufacture of salt in Oudh is punishable under the excise laws. Within the last year or two, however, it has been determined by the Government to open out salt works under official superintendence in those parts of the Province, in which, after careful experiments, it may be fairly anticipated that the result will be remunerative. Under this scheme, operations have commenced in Malona in the district of Unáo, and the Loniás of Pratábgarh have been largely invited to go there, and earn a good wage. The call has not, however, been responded to, as the Loniás do not regard the service as sufficiently profitable to out-weigh the evil of exile. The nearer salt-works of Karor in the Jounpur district, have, it is true, attracted a few families. The following salt statistics furnished by Mr. King are interesting. After remarking that as an article of food it was formerly "extensively manufactured in this district, and that the annual value of the manufacture to the native government, or farmer, was Rs. 72,000," my predecessor writes:—

78. "Mr. Braddon, Superintendent of Excise and Stamps, in a pamphlet on Oudh salt, gives the area of salt producing lands in Pratábgarh, thus:—

				<i>Bighas.</i>
" Highly saliferous,	...	...	...	3,287
" Moderately,	...	...	...	1,121
Total,				4,408

"He gives the revenue derived from salt in 1856 as Rs. 61,496. In 1859 the revenue from salt was, as reported by the Chief Commissioner to the Government of India, Rs. 68,022 for Pratábgarh. I fancy that in neither year was the revenue what it should have been, and there can be no doubt that, as experience was gained, the salt department would have been enabled to collect a considerably higher figure than Rs. 72,000, which under the native government

“were paid by the landowners, on account of salt lands. I will not digress into the question of salt manufacture, whether it should, or should not be allowed in Oudh, nor indeed say more than that I have from the first held the belief, that it is on the whole impolitic to stop the trade.”

79. The manufacture of this substance was carried on in this district until about a year and a half ago. The manufacture was put a stop to, because it was discovered, that it afforded too many facilities for engaging in the illicit preparation of edible salt. It is certainly to be deplored, that so large a section of the community, as the Loniás, should be deprived of *all* means of earning a livelihood at their normal trade. Their adaptability to their altered circumstances may be worthy of remark, but it only heightens the compassion, which one must feel for this class in a position, which most dislike, and which all feel to be more straitened than of yore. Saltpetre was formerly manufactured in no less than 258 villages. It is well-known that this and kindred salts are eminent fertilizers. Does it not seem somewhat anomalous, that with such valuable manures close at hand, the supply should not be available?

80. This earth is to be found principally in the Ram-pur parganah of the Behar tahsil. It has been generally regarded as unproductive, but in later times it has in some places been made to yield a crop of rice by filtration of the top soil. This is effected by confining the water in the rainy season in low lying localities by means of an embankment. After two or three years of this process, the earth becomes freed from the presence of its deleterious components, and rice can be sown in it. Such lands may be then regarded as permanently reclaimed, and in a very few years come up to the standard of average rice lands. The analysis of the different “úsar” soils, which are met with in Oudh, will be found at length in Mr. Maconochie’s Report on the Settlement of the Unáo district.

81. Regarding “reh”, I cannot do better than transcribe Mr. King’s remarks. “In many places that efflorescence of the earth known as “reh” is to be found. I give the results of a chemical analysis of it, which appeared in the *Times of India* in 1864.

"Soda,	23 parts.
"Sulphuric acid,	17 parts.

"Potass, lime, magnesia, carbonic acid and silica form the rest of the mass. It is used by dhobís in washing, and by makers of cheap lac bangles."

82. The conglomerate known as "kankar", and which is composed principally of carbonate of lime with a rough admixture of silica, is common enough in this part of the country. It is mainly used for metalling roads, and for this purpose it is extensively quarried in this district. I have been informed by Dr. Whishaw, Officiating Sanitary Commissioner of Oudh, that the presence of "reh" efflorescence on the surface of the ground is a sure indication of the existence of "kankar" formation below.

83. The animal products of the district may be said to consist entirely of wool, hides, horns and "ghee." There is an excellent breed of sheep in the Salon and Behar tahsils, which furnish the best wool. The sheep are shorn three times in the course of the year, viz., in the months of Asár (June-July), Kátick (October-November), and Phágún (February-March). The heaviest fleece falls to the Kátik shearing, and the lightest in Phágún. The annual weight of wool yielded by a single sheep varies from one and a half to two and a half pounds. About two pounds represents a fair average, and this quantity is consumed in the manufacture of the small blanket ("kamli") of such universal use. The average price of these small blankets is now twelve annas. That of the larger ones ("kamal") Rs. 1-10-0. Of the former, about ten years ago, two could be purchased for the rupee; while a good heavy blanket of the larger description could be had for the same sum.

84. In this district, the shepherds themselves manufacture the wool into blankets. It is on this account, that wool is not much exported as a staple. The "bypáris" or itinerant traders drive a brisk trade with the shepherds of Salon and Behar. About the month of June the shepherds receive advances of money from the "bypáris," and by the end of October or

beginning of November the blankets are ready, when the purchasers come and carry them off. These traders chiefly come from Jounpur, Azimgarh and Gorakpur.

85. Hides and horns are principally exported from the Salon tahsil. This is probably attributable to the fact of there being a larger Mahomedan population here than in other parts of the district, and in consequence a greater consumption of animal food. This trade goes entirely across the Ganges. In return prepared skins are imported from Cawnpore and Allahabad, which are manufactured into the "moths" or leathern buckets used for wells, and also into the coarser kinds of native shoes.

86. Ghee is extensively prepared and consumed in the district of Pratábgarh, and forms by no means an unimportant item of trade. The export of this article largely exceeds the import; at the same time that the quality of the latter is very much inferior to that of the former.

87. It is now necessary to pass on to the more important subject of agricultural products, and under this head will be noticed more or less briefly the ordinary cereals, millets, pulses, and oil-seeds. Table M.* in the appendix contains a list of each class in detail. The only dyes which are cultivated, with the exception of the Hár-singár alluded to in para. 35, are the "Kúsam" (*Carthamus Tinctorius*), which is sown with the spring crops; "Haldi" or Turmeric (*Curcuma longa*), chiefly grown by Morais amongst other garden stuffs; and Indigo (*Indigofera Tinctoria*), Sugarcane, Poppy, Tobacco, Cotton and the fibres "Sanae" (*Crotalaria juncea*), and "Petwa" (*Cannabis sativa*), complete the list of the crops ordinarily cultivated in this district.

88. The white and the red wheat are both grown in these parts. There are two species of the former, the spike-eared and the awnless. These both go by the name of "Dáúdí,"† while the red wheat is called "Lallae." If there be any actual difference between these species in this country, it appears to be but little appreciated by the native husbandman, the sell-

* Not printed.

† There are five Indigo factories in the district, of which four belong to Europeans. P.C.

‡ Probably after the Gúl-e-dáúdí, the common Camomile flower.

ing price being uniform for all three. I have always regarded the white wheat as a finer and heavier grain than the red, but the ancients evidently held a different opinion, for Columella writes :—

“The chief and the most profitable corns for men are common wheat and bearded wheat. We have known several kinds of wheat ; but of these we must chiefly sow what is called the red wheat, because it excels both in weight and brightness.

“The white wheat must be placed in the second rank, of which the best sort in bread is deficient in weight.”

Again Pliny states :—

“Of bearded wheat, we have commonly seen four sorts in use ; namely, that which is called *Clusinian*, of a shining bright white colour ; a bearded wheat, which is called *venuculum*, one sort of it is of a fiery red colour, and another sort of it is white, but *they are both heavier than the Clusinian* ; the *Trimestrian*, or that of three months' growth, which is called *Italicastrian* ; and this is the chief, both for its weight and goodness.”*

89. Wheat requires ample irrigation, and in this district the fields are flooded at least three times during the cold season. Cultivation and produce. In good “Goindh” lands, or lands within a certain distance of the village site, luxuriant crops of wheat may generally be seen ; thus showing that it thrives best in a well manured and rich soil. The seed is almost invariably sown in drills. In the last Annual Administration Report, the accuracy of certain returns from this and other districts regarding the average produce per acre of wheat lands was called in question. I have for some time past been making very careful enquiries on this subject, and the results which are subjoined, may, I venture to assert, be thoroughly relied upon. I have shown the irrigated lands under two heads, *viz.*, manured and un-manured ; while the unirrigated lands refer chiefly to those low and moist “khadir” lands on the borders of rivers and rain-streams, where, from the constant supply of latent moisture, the soil never stands in need of irrigation.

* These extracts are taken from Johnson's Farmer's Encyclopædia.

	Irrigated Land.						Unirrigated land.		
	Manured.			Un-manured,					
	M.	S.	C.	M.	S.	C.	M.	S.	C.
Average produce per Acre of Wheat, 	17	2	0	12	10	0	13	34	0

These figures, calculating the maund at 82·24lbs. represent :—

For manured land, 23·37 bushels.
 „ un-manured ditto, 16·79 „
 „ un-irrigated ‘khadir’ ditto, ... 18·98 „

The average on the three kinds of land being thus 19·71 bushels ; and this I believe to be a very fair average for the district.*

90. In his Farmer’s Encyclopædia, Johnson has the following regarding the produce of wheat :—
 Reference to English standard.

“The fair produce of wheat varies so much upon different kinds of land, and is so much governed by climate and mode of cultivation, that it is difficult to form any acreable estimate of the amount on soils of average quality in ordinary seasons, and under the common course of management : it may however be fairly calculated at three quarters or perhaps twenty eight bushels per imperial acre. To produce the latter quantity, circumstances must however be favourable, and any thing beyond that may be considered large, though on some land four to five quarters are not unusual. The weight may average 60lbs. per bushel. The straw is generally reckoned to be about double the weight of the grain ; an acre producing three quarters of wheat of the ordinary quality may therefore be presumed to yield about twenty six cwt.”

Making due allowance therefore for the two important conditions, “climate and mode of cultivation,” I do not consider that an out-turn of 19·71 bushels per acre, over an extensive wheat growing district, is at all a bad one.

* Let it be remembered that the comparison here is in part manured and irrigated against unmanured and unirrigated land. Moreover all wheat land in India bears a second or rains crop. P. C.

91. For the comparative prices of wheat, barley, rice, and gram, before and after annexation of the province, reference is invited to Table O. of the appendices, in which the monthly fluctuations in the price current of each of these grains have been exhibited for two distinct periods of ten years.

92. Barley is of all grains the most extensively cultivated in this district. The soil is eminently adapted to it, and so would appear to be the climate also ; for regarding this cereal the same writer, whom I have above quoted, records, that "barley is a tender plant and easily hurt in any stage of its growth. It is more hazardous than wheat, and is generally speaking raised at a greater expense, so that its cultivation should not be attempted, except where the soil and climate are favourable for its growth." Again, in another place the writer goes on to say : "The land that produces the best barley is generally of a silicious, light, dry nature. Cold wet soils, which are peculiarly retentive of water, are ill adapted to the growth of this grain, both in reference to its weight and its malting qualities. The whole matter of barley and its straw contains more silicious particles than that of any other grain cultivated by the British farmer ; and hence one reason why a sandy soil is most congenial to the growth of this plant." Certainly in this part of India, barley does not appear to be a tender plant ; nor does it require greater expense in its cultivation than wheat. For while the latter demands a rich soil, constant moisture, and in the up lands and other dry localities, at least two waterings, barley thrives best on land but slightly manured, and will suffer but little, if it does not get more than one watering.

93. The average yield per acre of barley may be safely set down at sixteen maunds per acre which, assuming the bushel of barley to weigh 50lbs. and the maund, as before, to be 82·24 lbs. represents 1315·84 lbs. or 26·31 bushels. The usual crop in England, it is said, is from twenty-eight to thirty-six or thirty-eight bushels. An average of 26·31 bushels does not therefore in my opinion belie the alleged fertility of the soil of this district.*

* Barley is also produced by land that yields two crops in the year. In price it is an eighth cheaper than wheat. P. O.

94. There are four sorts of rice ordinarily grown, viz., those distinguished by the names of "kuári dhán," "jethi dhán," "sáthi dhán," and "jarhan." The principal rice localities are the low-lying lands of the Patti Tehsíl, and the neighbourhood of the large 'jhils' and swamps in the Tehsíls of Behar and Salon. But little rice is to be seen in Pratábgarh. These last three divisions of the district may be said to depend mainly on the spring or "rabi" harvest; while a failure of the "kharif" or autumn crops causes most distress in Patti.

95. The yield of the different sorts of rice above enumerated varies a good deal. The out-turn per acre of "kuári dhan" is on an average from twelve to thirteen maunds and the selling price at harvest time is ordinarily one maund for the rupee. 'Kuári dhán' is sown with the first fall of rain, and is cut in Kuár (September-October) hence the name. "Jethi dhan" is sown in April in places where water is still lying, and it is cut at the beginning of June. This kind of rice prevails chiefly in the Behar and Salon Tehsíls. The average yield per acre is from eighteen to twenty maunds. This rice, (which appears to be precisely similar to the "kuári" rice), entails far more labour in its cultivation than any of the other kinds. During the great period of its growth the fields are flooded. But the water is not allowed to lie incessantly. It is generally allowed to lie for twelve hours, and is then drained off for twelve hours. This latter period is during the night. "Sáthi" rice, so called because it is said to ripen sixty days after sowing, is the least esteemed of the different sorts of this grain. "Sáthi dhan" is very little grown, and is seldom cultivated in places where there is the least hope of a better crop. The average produce per acre may be set down at nine or ten maunds. "Jarhan" is the best rice grown, both as regards quality and quantity; the average yield per acre is fifteen maunds, and the selling price fifty sers for the rupee when cut :—

" Kuári dhan"	ordinarily	sells	40	sers	for	the	rupee.
" Jethi dhan"	"	"	30	"	"	"	"
" Sáthi dhan"	"	"	42	"	"	"	"

These three kinds of rice are preferred by the poorer classes to "jarhán," because they swell to a much larger bulk in process of cooking, and consequently less is required for a meal. "Jarhán" or "lái" is thickly sown in small plots, and is transplanted, when rather more than a foot high, in bunches of four or five plants, into fields which have been previously carefully prepared.

96. Of other grains, gram, peas, "arhar," "júár," and "bájra" are perhaps alone worth special notice. Gram, peas and other food grains. Gram, peas and arhar cover an extensive area, and are reckoned valuable crops. They belong to the spring or "Rabí" harvest. Gram is a crop to which water is not indispensable, and it is often grown on poor light soil, where "kacha" wells are impracticable. Peas and "arhar" are also hardy crops; but the former to repay the cultivator, requires at least one watering. "Arhar" again is never irrigated, and may be seen anywhere and everywhere. Besides being an important item of food, the stalks are extensively used in the construction of the frame-work supports of the village thatch roofs; especially where the bamboo is not, or is with difficulty procurable. "Júár" and "bájra" are "kharif" millets. The former is sown at the commencement of the rains; the latter about two months later. Both however ripen at the same time and are reaped early in November. The stalks of the "júár" or "jundhri" constitute valuable fodder for cattle. It is chopped up into small lengths, and about seven sers go to a feed.

97. The cultivation of sugarcane is rapidly extending. From enquiries which I have made since I came into the district, I believe that the proportion in which it has increased during the last ten years, is not less than twenty-five per cent. Three kinds of cane are cultivated viz., "Saroti," "Kúswar," and "Ketára;" all varieties of the *Saccharum Officinarum*. The last named is used for eating only; four or five stalks, according to the size, being procurable for a pice. "Gúr" is made from the juice of the other two kinds, and is of the best quality in parganah Patti Dalipur. One 'bíghah' of good cane should, as a rule, produce fifteen maunds of "gúr;" the average value of which is from thirteen to fourteen sers for the rupee. This

represents a total value of Rs. 72 for the produce of an acre. Deducting the expenses according to the following scale,

						Rs.	A.	P.
.	Rent of one acre,	...	...	...	...	12	12	9
	Seed, ...	...	...	...	...	4	0	0
	Herding sheep and manuring,	...	...	...	...	3	3	3
	Sowing and ploughing,	...	...	...	...	4	12	9
	7 Waterings, ...	...	...	...	...	22	6	6
	7 Dressings, ...	...	...	...	...	8	12	9
	Total,	...	...	...	...	56	0	0

the cultivator may reckon on a clear profit of Rs. 16, which is a higher return than can be looked for from an acre of wheat, barley or other ordinary crop. It is not therefore to be wondered at that the cultivation of sugarcane should prove somewhat attractive, and long may it continue so; for the higher the standard of cultivation the better the prospect of a speedy improvement in the circumstances and condition of the agricultural classes, whether owners of the soil or mere tenants at will.* Regarding sugarcane, my predecessor has left the following remarks on record:—

98. "Sugarcane has been almost confined hitherto to the Patti tahsil, which is credited with 6,930 bigahs of the crop out of 9,933 bigahs in the whole district. Since the assessment, however, a great impetus has been given to this branch of agriculture, and in the Pratábgarh tahsil a considerable quantity is now grown. In Behar, the white ants are said to prevent the grain being grown, and this appears to be true; for it is not unusual to see in a village several fine stone sugarcane mills, although cane has not been grown within the memory of man. Judging from the number of these deserted evidences of a former cultivation, I should say that in Behar there had been, some seventy or eighty years ago, a far greater growth of sugarcane than is now to be seen in any part of the district.

* Another attractive feature about the cultivation of sugarcane is that the important operations of preparing the ground, planting, watering and gathering are mostly performed at seasons, when the husbandman would otherwise be idle. F. C.

“In Salon, the white ants are also said to prevent the crop being grown, but not to so great an extent, and cane brakes are seen in some villages in fair quantities.”

99. The cultivation of the Poppy (*Papaver somniferum*) being under the close superintendence of the Opium Department, the extent to which it has increased, and the rate at which it is increasing can be accurately ascertained. The following figures furnished by the Opium Officer of this circle exhibit the area under poppy in 1860-61, as compared with the present year. The ratio of increase is no less than 606·6 per cent.

			Acres.
Sown with Poppy in 1860-61,	...	...	181
Ditto ditto 1870-71,	...	...	1,289

Notwithstanding the past increase exhibited by these figures, I am by no means prepared to say that the cultivation of poppy is particularly popular. The last year's export of opium from the Pratábgarh district has been returned at 900 maunds, representing at four rupees a ser, the price paid to the cultivator, the sum of Rs. 1,44,000. The extraction of the drug is a troublesome and dirty process. When the flower falls off and the capsules attain a sufficient size, the opium is extracted. This is done by means of transverse incisions and inspissations.

100. Tobacco is a very fine crop in this district. It is grown wherever the locality and water are favourable. It flourishes on high lands, and more especially on old ruined sites, and it requires abundant well water, which should possess saline properties. Sweet water, or water from tanks and ponds is held to be injurious to the growth of good tobacco. From a return which was prepared in the Settlement Department last April, I find that there are about 1,177 bígahs, or 736 acres grown with tobacco. The average out-turn per standard bígah is five maunds fourteen sers, or eight maunds twenty two sers per acre; and the average rent for tobacco land is Rs. 10-13-6 per acre. At the ordinary selling price of seven sers for the rupee, the gross value of the produce of an acre may be set down at Rs. 48-14-4.

Deducting expenses as below :—

				Rs.	As.	P.
Rent of one acre,	...	...	...	10	13	6
Ploughing,	...	...	...	1	9	6
Manuring,	...	...	...	1	3	3
Eight Waterings,	...	...	...	12	12	9
Weeding and loosening the earth about the roots,	...	...	...	1	9	6
Total Rs.,	...			28	0	6

the average clear profit on the acre amounts to Rs. 20-13-10, and this figure is I believe very moderate.* I trust that the recent experiment of introducing the American tobacco-seed may prove successful; for I cannot but think that with moderate care, the yield will be a safe and highly profitable source of income.

101. Regarding the cultivated
Fibres, Indigo and Cotton. fibres "Sanaí" and "Patwa," indigo
and cotton, Mr. King writes as follows :—

"*Hemp*, "Sanaí," a tall plant with a light yellow flower.
"The fibre is used for well ropes and is called "Sutli."

"*Patwa* is grown in "júár" fields. It has a bell shaped
"light yellow flower, and the fibre which is called "San" is
"used for common purposes. The above are cultivated fibres.

"*Dyes*. Indigo is grown a little, and is made up in the
"native method. There are indigo planters' lands to the
"extent of some 3,000 or 4,000 bigahs in the district. The
"produce is sent to Calcutta.

"*Cotton* is not much grown. A return made in 1866-67
"showed an estimated area of 2,693 acres, and an out-turn
"of 2,430 maunds of cleaned cotton, which shows that the
"crop is not a heavy one in this country."†

*The crops is attended with much risk, as hail and storms do great injury to the leaf. F. C.

† There are three kinds of cotton grown in this district viz., "Nadhia," "Mania," and "Kúári Kupás." The first is the most productive and the most highly esteemed.

102. Of uncultivated fibres may be here mentioned the "silmil," one of the *Leguminosæ*, a tall, thin looking plant which is found here and there in the "Cachar" lands bordering the Ganges. It seeds in the cold season, the seeds being contained in very long narrow pods. Mr. G. P. Gartlan, Manager of the Palmerland Estate, showed me some of the fibre. It was very clean, and apparently of considerable strength; but it would, he informed me, scarcely repay cultivation, the yield of fibre being too small. The fibre comes from the corticate casing of the stem, after a certain period of immersion. It has been already mentioned that the 'dhák' tree furnishes a coarse fibre. There remains the 'sarpat' grass, producing as Mr. King writes, "a fine fibre which is made up and called bád, used for stringing the common native "charpoy" or "bed, and for making up the bamboo frame work of roofs."

103. Plantations of the succulent creeper called "Pán," (*Piper chavica*), are very common in the district. The plant thrives best in a stiff soil, which is retentive of moisture. The site selected is generally an elevated spot with a good slope. The Tamboli or Barai then proceeds to plough, level and clean the land thoroughly: this done, he encloses it with stakes and brushwood, and he then covers it in with a roof of "sentha" grass. Shallow trenches are next scooped out about two feet wide by five or six inches deep. These trenches are about five feet apart. Water is then let into them, and when the soil is thoroughly saturated, the planting commences, which is performed in this wise. A full grown plant, after it has been sufficiently stripped, is cut down close to the root. It is then divided into three or four portions, and these are laid horizontally in the trenches and covered over with earth. In the course of a few days, at each knot or excrescence, sprouts will appear, and each of these sprouts becomes a separate plant, and is trained to grow up sticks fixed in the ground for the purpose. Pán planting goes on from February to April, and, except when rain happens to fall, each row receives two and sometimes three waterings daily. From about the middle of June commences the stripping of the leaves, and continues regularly for about a year, after which the plant becomes exhausted, and is used for stocking a fresh plantation on another site, the old site being

allowed to rest for a year or two. The leaf is sold in bundles of 200 called "dholees," the price varying according to quality and age of leaf, from $1\frac{1}{2}$ pies to as much as 14 annas per "dholee." The plantation usually consists of twenty rows, or as they are styled "áutar;" and it is reckoned that one row or "áutar" should yield on an average Rs. 1-8-0. Several kinds of vegetables are also frequently cultivated within the limits of and around "pan" gardens. All produce combined, the yearly return accruing to a tamboli from his plantation may, on an average, be set down at from Rs. 25 to Rs. 30. Rent is paid to the landlord at the rate of 2 annas per row, which comes to Rs. 2-8-0 on the whole.

104. Under this head, I shall shortly notice the "singhara," a kind of water nut; the "phasehi" or "passari," and the "tinni" both species of wild rice, and the "kaserú" a succulent root of the "gond" grass, of which matting is made and which grows in water.

105. In the month of November, the "Singhára" nut ripens, and such of the fruit as remains from gathering, falls off and sinks to the bottom of the water. When the water dries up in May or June, these nuts or bulbs are found to have thrown out a number of shoots. They are then carefully collected into a small hole in the deepest portion of the tank or pond, and covered with water: when the rains commence and the ponds begin to fill, the bulbs are taken up; each shoot is broken off, enveloped in a ball of clay, in order to sink it, and thrown into the water at different distances. They at once take root and grow rapidly, until in a short time the surface of the water is covered with the plants. The fruit forms in October. The produce of a standard bigah is about two and a half maunds, which, at the selling price of ten sers for the rupee, represents a total value of Rs. 10. As an article of food, the "Singhára" is much more extensively consumed by the Hindús, than by the Mahomedans.

106. These are a species of wild rice of spontaneous growth, found on the borders of certain ponds and swamps. The "Tinni" is a larger and better grain than the other. The sale is regulated by the price current of ordinary rice or "dhan," the amount

of the former procurable for one rupee being half as much again as that of the latter; while the "Phasehi," or "Passári" as it is also called, is somewhat cheaper still.

107. The "Kasérú" is the root of the water grass called "Gond," and is dug up after the water has dried up. It is highly esteemed for its reputed cooling properties, and finds an extensive sale in large towns and bazárs; the ordinary price being 2 annas per ser standard weight. The digging is a very laborious process, as the coveted root lies very deep in the ground, Pásies, Kahars and Kúrmis are the most industrious searchers and are allowed three fourths of their findings on condition of yielding up the remaining share to the lord of the manor.

108. There are only two principal harvests as recognized in the district of Pratábgarh, known by the well known names of the "Rabi" and "Kharif." The name "Hewant" is unknown here. Within the Kharif harvest however, may be said to be included three minor harvests called after the months in which the several crops ripen. These are styled "Bhadui," "Kuari" and "Aghani." The subjoined Table shows the division of these harvests, with regard to the ripening of produce.

"Rabí."	Kharif.		
	"Bhadaen."	"Kúári."	"Aghaní."
Wheat, Barley, "Arhar," Pease, Gram, Sugarcane, Poppy, "Sáwan," "Jethí Dhán," "Masúr," "Sarson," "Burre," "Kúsúm," Mustard, Linseed, "Sehoan," Tobacco, Cotton ("Manwa"), Cotton ("Radhia"),	"Sáwan," "Urdí," "Kákún," "Makra," "Bágrí Dhán," *"Sáthi dhán,"	"Dhán," "Kodo," "Til" (white), "Til" (black), "Potwa" (fibre), "Sanae," Maize, Cotton ("kapás,")	"Jarhan," "Bájrā," "Júár," "Urdí," "Mothí," "Múng," "Potwa" (seed), "Rámdhánā," "Loba," "Bhatoi."

* So named because it attains to maturity sixty days after sowing.

Sugarcane, "Sáwan" and "Jethi dhán" are to a certain extent intermediate crops, but belong more properly to the "rahi" division than to the kharíf.

109. Fallows being in these days almost unknown, and manure, as previously stated, by no means abundant, it follows, that if a certain rotation of crops were not observed the land would soon be utterly exhausted. By far the greater portion of the cultivated area in these parts is "do-fasla" or two-crop bearing land. The Kharif crop is no sooner off the ground than preparations are at once made for sowing the "Rabi." A heavy "Aghani" or "Kharíf" crop, like "Júár" or "Bájra," is followed by a light spring crop, such as peas or barley. This is repeated a second year, and in the third year no autumn crop will be sown; but the land will be well worked up and prepared for a crop of wheat or sugarcane. The number of ploughings the land requires for different crops, varies very much. For instance, wheat is held to require, on an average, eighteen or twenty ploughings; tobacco, sugarcane, peas and barley fifteen or sixteen ploughings; poppy twelve ploughings; cotton eight; and so forth. Three or four ploughings are sufficient for all the autumn produce. This scale is, as regards the "Rabi" produce, all very well in theory, but is largely departed from in practice. As an example, we will suppose the cultivator has just reaped a late "Kharíf" or "Aghani" crop. It is manifest that he has only time left for, at most, four or five ploughings, before it becomes necessary to put in the seed for the "Rabi." This inconsistency in practice and theory is met with the reply, that a maximum yield is never looked for at both harvests. Let a good "Júár" or such like crop be secured, and the cultivator is satisfied with half the possible out-turn of barley or peas, six months later. He is seldom however satisfied with the certainty of a short out-turn of a valuable crop, as wheat &c., and prefers to forego the Kharíf harvest entirely, so that he may bestow on the land the requisite number of ploughings for a valuable "Rabi"; and indeed it is no exaggeration, with reference to this district, to say that such lands are tilled twenty times, and even more, before they are sown. When the native capitalist consents to experiment with prepared manures and steam ploughs, combined with a proper observance of fallows, we may look forward to a brighter future for the science of agriculture in this country. At present however while labour

continues so cheap, such experiments would hardly prove remunerative.

110. The rude implements of husbandry in vogue in this district, differ but little except perhaps in name from those ordinarily used in the upper provinces of India. Plate I in the appendices affords a fair representation of those one meets with in Pratábgarh, drawn to the scale of one foot to the inch.* The particular name, by which each implement is known by the people of the district, is given, together with the ordinary cost of manufacture.

111. Of the injurious influences to which wheat and barley are liable may be mentioned
 Enemies of produce. first, excessive cloud and vapour, hail, the blight and mildew known as “dhára” and “girwi”, and the worm. Frost, excessive vapour, and hail are general enemies of all the “Rabi” crops. The first is especially fatal to “arhar,” peas, and gram. Blight and mildew are the natural consequences of a continued easterly wind with cloud and damp. Sugarcane is liable, when the plants are still young, to the ravages of an insect called bhúngi, which eats up and destroys the leaf. At a later stage the roots are sometimes attacked by a grub called “dewár” or “tára”; while at a time when the plant has escaped these, and bids fair to ripen well, it not unfrequently withers away under the blighting influence of a disease called “kári,” which dries up the juice and causes the stock to look black. Gram is liable, as was manifested last year, to the ravages of a caterpillar called “gadhela,” which lies concealed during the day and at night sallies forth and literally eats up the entire plant. The pods of peas and “arhar,” when fully formed, are often attacked by a species of wire worm, which pierces the shell and destroys the fruit. Rice, when nearly ready for the sickle, is liable to the devastation of a fly called “gándhí,” by which the grain is rendered useless. Rice also suffers from a blight called “khaira,” which turns the ears an orange colour and destroys them. All the oil seeds except the “alsi” or linseed are prone to the ravages of a fly called “máhún,” which attacks the plant when a few inches high, and covering it with a glutinous slime effectually prevents it from arriving at maturity. Owing to the “máhún” there is little or no mustard in the district this year.

* Not printed.

112. From the time the spring crops are cut in March and April until the commencement of the rains, (about the end of June), is the idle season of the year,* and it is during this interval that disputes arising out of the arrangements to be made for the ensuing agricultural year so often terminate in riots. With the first signs of rain, however, the cultivator, if not evicted, has something else to think about, and ploughing and sowing the early "kharif" seed entirely engages his time and attention. It may not be uninteresting to record here in a calendar form the different agricultural operations of each month of the Fasli year, which commences about the same time as the Monsoon.

113. "*Asār*."—Ploughing in preparation both for "rabi" and kharif harvests, sowing "kúári dhan," "makra," maize, "sáwan," "kákún," "urdi," "júár," "rámdhána," "petwa," "sanac," "kodo," "jarhan," "múng," "til," cotton ("manwa" and "radhia,") "arhar," "lobea," and "bhatoe." Driving the "henga" to break up the clods and cover in the seed; herding sheep and cattle in the fields for the purpose of manuring and enriching the soil.

114. "*Sáwan*."—Weeding and earthing up "kúári dhan," "makra," maize, "sáwan," "kákún," "júár," and "kodo." Ploughing for the "rabi." At the end of the month transplanting "jarhan," after fresh ploughing and levelling with the "henga." Herding sheep and cattle as above.

115. "*Bhádón*."—Ploughing for the "rabi." A second weeding of the crops mentioned under the last month. Reaping and carrying the "bhadaen" or "bhádón" harvest (*vide para 108*.) Herding sheep and cattle as above. Transplanting "jarhan," sowing "urd," "mothí," "bájra," and "arhar."

116. "*Kúár*."—Reaping carrying and threshing the "kúári" harvest (*vide para 108*.) Ploughing and levelling with "henga" lands for "rabi." Rotting the "sanai" stalks by immersion in water to obtain the fibre. Sowing the following "rabi"

* It is the sugarcane planting season. P. C.

seeds, viz: gram, peas, "barre," "kúsum," linseed, and "sehoan." Herding sheep and cattle as before, gathering cotton (kapás.)

117. *Kátik*.—Manuring for the better "rabi" crops. sowing peas, gram, wheat; barley, "masúr," "barre," linseed, "sarson," mustar, "sehoan," poppy and tobacco, and then levelling and covering in with "henga." Making irrigation beds or squares with "pharwi."

118. "*Aghan*."—Reaping, carrying and threshing the "aghaní" harvest (*vide para.* 108.) Chopping up the cane, and carrying it to the mill. First watering of the "rabi" crops, weeding and loosening soil around the poppy.

119. *Pús*.—Manufacture of "gúr." Second watering of "rabi" crops. Weeding and loosening soil round the poppy. Pruning the Tobacco plants in order to cause them to throw out leaves from the base of the main stem.

120. *Mágh*.—Manufacture of gúr. Third watering of the "rabi." Flooding and preparing land for reception of cane. Early sowing of the latter and irrigating about a week afterwards. Herding sheep and cattle as in "Asár," "Sáwan" &c. Flooding and preparing fields for "sáwan." Sowing "sáwan" and covering in with "henga." Should rain fall in this month, the "bjar" or "kúári-dhán" fields are ploughed. Early peas are cut and carried. At the end of this month, incisions are made in the poppy heads with the "pac'hni" towards evening, and the opium, which exudes, is collected with the "kach'hni" early the next morning.

121. *Phágún*.—Fourth irrigation of "rabi;" which watering however is confined to wheat, sugarcane, tobacco and poppy. Continuation of sugarcane planting and of "sáwan" sowing. Putting sickle to the barley, peas, and here and there early sown wheat. Gathering "sarson." Manufacture of gúr. Extracting opium as described in "*Mágh*."

122. *Chait*.—Harvesting wheat, barley, pease, gram, linseed, “sehoan,” mustard, “barre” “arhar.” Cutting down poppy and tobacco. Irrigation of cotton. Continuation of sugarcane sowing and watering of that previously sown in “Mágh” and “Phágún.” Flooding and preparing fields for the “jethi dhán,” which is sown in this month, and irrigated constantly up to the time that it is cut in this and following months, until the first fall of rain. Threshing out and winnowing of grain in the “khalhan” (pronounced kullyan) or threshing floors.

123. *Bysálh*.—Irrigation of sugarcane, cotton, tobacco, * and “sáwan” gathering the kupás or ordinary cotton. Storing “bhúsa” brought from the threshing floors.

124. *Jeth*.—Manuring the kharíf fields. Irrigating sugarcane and “sáwan.” Second cutting down of tobacco plants. In this month, the cultivators re-thatch their huts in anticipation of the coming rains, and store fodder, wood and cowdung fuel.

125. Irrigation is extensively carried on from wells both bricked and unbricked, or as they are styled “kacha,” as well as from jhils, ponds, and excavated tanks. Some of the rivulets or rain streams are also utilized by damming the current.

Where the banks of the stream are sufficiently low, the water is baled out with the “dogla” or bamboo basket, swung on double ropes, and worked by a couple of men. Four men are told off to each “dogla,” and each couple works for about half an hour, and is then relieved. A day’s work continues for fourteen or fifteen hours out of the twenty-four; and thus each man has more than seven hours of it. Where the banks of the stream are too high for the “dogla,” a convenient spot is selected, and the well apparatus of the “moth” (leathern bucket) and pulley is brought into play.

* Tobacco plants are cut down in “Chait,” but throw out new leaves, which are stripped off in “Jeth”; and after this, the plant bears no more.

126. Irrigation from "jhíls," ponds and tanks, is carried on by means of the "dogla" or the "dauri." The latter is a smaller and lighter basket than the "dogla," and is preferred to the latter where the water is deep, and consequently the labour of lifting thereby enhanced. Where the water is some little distance from the cultivation, and the difference of level considerable, a succession of two and three "doglas" or "dauris" may be seen working simultaneously at successive points. These points are called "riks," and the water is collected in more or less deep pools at each of them. This system of irrigation is frequently carried on by a co-operative or mutual aid society, the members whereof combine to work together by gangs, until the lands of the whole have been watered. This is in practice found to be more economical than the independent hiring of labourers. In the latter case the daily wage consists generally of three sers of some one of the inferior food grains.

127. The water is lifted out of wells by means of the "moth" or "púr,"* a flexible leathern bucket, containing from two and a half to twelve and a half gallons, which is attached by a strong rope to a pulley. In masonry wells the number of "láos" or runs, which can be worked at one and the same time, varies from four to twenty. The average number may be set down at eight. As regards unbricked or "kacha" wells, I have seldom seen more than two "laos" worked. These "laos" are worked in this district by men or women, bullocks and buffalos. The latter are, however, comparatively rare. Bullocks are of course preferred, and may be said to be the rule. Where men and women are employed, six persons are told off to one "lao"; twelve to two "laos"; and so on. These are exclusive of two persons, one of whom directs the course of the water in the field, and the other receives and empties the bucket on its arrival at the mouth of the well. A third man is necessary, where bullocks are used, to drive them. Human labour irrigates more quickly than bullocks, but is obviously more expensive; and is only had recourse to when the cultivator has no cattle, or wishes to work more "laos" than he has cattle for. The rate of remuneration in such cases is a daily dole of a "kacha panseri," (equivalent to one ser fourteen chittacks), of some coarse grain as barley, "juar," or "bájra." During the irrigating

*The "púr" is larger than the "moth," and is peculiar to certain parts of the district.

season, the same set of men or women will work from early morning before sunrise to nightfall for this pittance. The wage of a worker at the "dogla" or "dauri" is higher, and is generally one kacha "panser" and a half (two sers eight chittacks), as the labour is far more severe.

128. The area of land, which on an average may be irrigated in one day by either of the methods above described, varies inversely according to the distance from the water supply. It may be generally assumed, that about two standard bigahs can be irrigated in one day by one relief of two men working one "dogla" or "dauri." More than one relief to the "dogla" is the exception in this district. Where two reliefs are available, and the distance from the water moderate, from two and a half to two and three-fourths bigahs can be supplied in a day. These results are of course affected in a diminishing ratio by the number of "riks." One "lao" of a masonry well, when worked by human labour, irrigates on an average six biswahs standard measure. When bullocks are attached, the average is about three and a half biswahs. In the case of "kacha" wells these results may be slightly modified. There is, however, very little actual difference. The quality of the soil affects the irrigated area in proportion to its absorbent properties. A larger surface of "matiyar" land can be irrigated in a day than of "domat," and similarly a larger amount of "domat" than of "bhur."

129. From a return of wells which accompanies this report, (Return J. in appendices), it will be seen that the average cost of constructing a masonry well is Rs. 250. The cost, of course, varies in proportion to the depth of water. As stated in para. 17, the depth in the wells in the Pratábgarh district ranges from eleven to eighty feet. Water is nearer the surface in the Pattí parganah; less so in parganahs Behár, Rámpur and Salon; and is, as a rule, deepest in Pratábgarh.

130. "Kacha" wells are impracticable in localities where there is a substratum of white sand, which causes the sides to fall in. These spots are, however, exceptional, and as a rule, the land in the vicinity is very sandy and sterile. The "kacha" well can be sunk at a cost of from 7 to 15 rupees

"Kacha" and "agari"
wells.

according to circumstances. Should the well be required for drinking purposes only, the cost is much less and may be put down at about one half. The irrigation well has to be dug much deeper and in many places the sides must be protected by "rús" fascines, or as they are termed by the natives, "binr" or "rangarh." There is a well also, which is supported by large wooden segments, or circular bricks, and which is called "agari." The conversion of a "kacha" well into an "agari" entails an additional cost on the former of from Rs. 5 to Rs. 10. "Agari" wells are not, however, very common, except in the Salon tahsil, where, owing to the sandy nature of the soil, they are more the rule than the exception.

131. I have before recorded that 3146 masonry wells have been constructed in this district since annexation. Of this number, 2,256 have been built since the revised assessments were declared in 1863 to 1866. Return J in the appendices, will show that very few masonry or "pakka" wells are built by persons possessed of any right or title in the soil. With the exception of about 1106 all the wells in this district have been constructed by persons, who have no proprietary or under proprietary rights in the land. It will be observed that the more skilled and industrious cultivators, such as Morais, Kúrmis, and Ahirs have been the most enterprising in this respect. Next come Bráhmans, after these, *longo sed intervallo*, Mahájans and Baniahs. It is at first difficult to perceive the motives, which induce the sinking of so much capital on little or no security, and where there is an impossibility, it appears to me, of ever obtaining such returns in the way of interest as would justify the outlay in the light of a moderately profitable speculation. Desire for distinction and for the grateful recollection of posterity, coupled with the feeling that the act is in accordance with the teachings of the religious codes of both persuasions, appear to be the principal incentives.

132. Animal and vegetable manures are made use of, wherever procurable. Ashes of burnt
 Manures. cow-dung ("kanda,") and more seldom of wood, are also sprinkled over the fields. During the rainy season, the leaves of the "dhák" and "dhera" trees are strewn over fields, which are to be sown with wheat, barley, poppy, and tobacco, and which are ordinarily called "chaumás" lands.

Cultivators stack their manure in convenient places near the village ; if possible, on a piece of waste, otherwise in a grove. These manure heaps are a constant and fertile source of dispute, and it is a great object to carefully record in the "wajib-ül-urz" or administration paper such rights in them, as are clearly ascertainable. There is at present no traffic in manure except within the limits of municipalities. If a landlord has not enough for his own use, he has no scruple in relieving such of his tenants as are well off in this respect, of their surplus stock, and the latter seldom demur to the demand, as it is generally regarded as a manorial right.

133. For agricultural purposes bullocks are chiefly used.

Cattle, draught and milch.

These are as a rule a small breed of cattle, but are capable of undergoing pretty hard work. If there were but a sufficiency of good pasture, I believe they would not be by any means the inferior animals they are generally considered. Buffalos are used only by those of the more impoverished cultivators, who are unable to afford to buy bullocks, and who are not prevented by local caste prejudices from making use of them. The market price of bullocks varies according to size and age from Rs. 12 to Rs. 40 per pair ; whereas a pair of ho-buffalos may be purchased for Rs. 10 ; more than Rs. 12 is very seldom given or demanded. There is apparently no effort or desire to improve the present breed, and the services of the Government stud bulls are but seldom called into requisition. Nevertheless at several of the local "bazárs" a brisk trade in draught and milch cattle, and in buffalos is carried on. Of milch cattle the buffalo is the most esteemed, and yields the finest 'ghce.' As much as Rs. 20 is frequently paid for a really good animal of this sort. The country cow gives but little milk, and that little of very poor quality.

134. There is a fine breed of sheep in the Behár and

Sheep and goats.

Salon Tahsils, to which allusion has already been made in para. 83. They may be seen in considerable flocks, and are bred by the shepherds who sell but few, as they prefer to keep them for their wool, out of which they manufacture blankets at a larger profit than they could otherwise obtain. There is little to be said regarding the breed of goats in this district. Attempts to improve the breed by the introduction of the larger trans-

Jamna goat, have hitherto resulted in failure. The absence of proper pasturage will probably account for this. Goats' flesh as well as goats' milk, is an universal item of food amongst all classes. Shepherds who keep large flocks of sheep and goats, manufacture and sell "ghee" made from the mixed milk of both animals; but it is much sought after, and is mainly consumed by the poor.

135. Since the fatal outbreak of *rinderpest* in England, attention has been more closely directed to the diseases of cattle in this country, and there can be no doubt, but that the cattle of India are liable to many of the diseases, which have been hitherto supposed to be more or less peculiar to an European climate. The complaint known as the foot and mouth disease broke out in this district a short time since, but not of a fatal type. While a few weeks previously, there had been great mortality in several places amongst sheep and goats by the ravages of a disease somewhat resembling rot. It was highly infectious, but in many instances yielded to segregation, with complete change of air and water, when all other means tried had failed.*

136. A census of the population of the province was taken on the 1st February 1869, and the results have been tabulated and reported on by Mr. J. C. Williams, Assistant Commissioner. From the appendices to his report it will be seen, that the entire population of this district on the night of the census amounted to 9,36,263 souls, which, (correcting the error in the total area referred to in para. 10), gives a proportion of 540 to the square mile. The most densely populated parts are parganahs Pratábgarh, Mánikpur and Parsádipur; and the population is thinnest in parganah Rámpur, where it is only 433 to the square mile.

137. The district may be said to be peopled by Hindús; the proportion of the latter to Mahomedans and others not Hindús, (the number of the latter is insignificant), being 11·27 to 1. This large preponderance of Hindús appears to be common to the greater portion of the province of Oúdh, the exceptions being the central districts of Lucknow, Bára Banki, Bharaich and

* At Fyzabad cholera amongst men was accompanied by something of the same sort among sheep. The symptoms were similar, and the same treatment was successfully adopted, viz., separation and change of air.—P. O.

Sitapur. I have shown in the margin the varying ratios for each district of the province. It is a curious fact, that the districts of Rái Rarelí and Lucknow, which are contiguous, should respectively exhibit the highest and lowest proportion. Looking at the map, it would seem, that the larger preponderance is in the border districts, that is, in those adjoining the older provinces of the north-

Lucknow,	...	4.17	to 1
Bára Banki,	...	5.87	to 1
Unáo,	...	13.	to 1
Rái Barelí,	...	22.21	to 1
Pratábgarh,	...	11.27	to 1
Sultánpur,	...	9.15	to 1
Faizabad,	...	9.63	to 1
Gonda,	...	8.9	to 1
Bharaich.	...	6.89	to 1
Sitapur,	...	6.9	to 1
Hardui,	...	9.8	to 1
Kheri,	...	9.02	to 1

west,* while of these again the preponderance is highest in the four districts, which are bounded by the Ganges. The remaining four districts† form the heart of Oudh, and are enclosed on the north by the Nepál Range: no doubt it was this portion of the country, on which the Mahomedan conquerors established a stronger and more lasting hold, as is evident by there being more of their large towns, "kasbehs," and religious endowments than elsewhere.

138. The Mahomedan conquerors established seats of

Mahomedan settlements.

government at Lucknow and Faizabad; near the latter place, which for many years was the capital of Oudh, is the famous shrine of Ajúdhia, and it is no doubt to be inferred that many of the vast numbers of Hindús annually attracted thither in course of time settled in the adjacent country; and, while thus largely increasing the population of the parganah of Ilaveli, Oudh‡ and of the district of Faizabad§ generally, counteracted the numerical influence of the rising Mahomedan settlement. After a time, too, the capital was transferred from Faizabad to Lucknow. Thus the seat of government at Lucknow came to be, in a sense, the sole centre, around and within a certain radius of which others and more or less powerful Mahomedan settlements sprung up. These served to keep in check the surrounding Hindú communities, little disposed, though the latter seem to have been, to offer serious molestation to the invader. As time wore on, it would appear that those settlements and families, which were furthest removed from the influence of the reigning head and the benefits of court alliances, gradually decayed, were supplanted, or removed else-

* i. e., Kheri, Hardui, Unáo, Rái Barelí, Pratábgarh, Sultánpur, Faizabad and Gonda,

† i. e., Lucknow, Bára Banki, Sitápur and Bharnich.

‡ 1042 to the square mile.

§ 616 to the square mile.

where. Mr. J. C. Williams, c. s., in para. 125 of his census report, lays it down "as a general rule, that Mahomedan influence is "strong, their lands extensive, and their numbers among the "population great, in exactly inverse proportion to the influ- "ence, numbers and territorial possessions of the great Rájput "clans," and to this, in a general sense, I subscribe.

139. The followers of the Prophet are, in this district, most numerous in the parganahs of Má-
 Distribution of Mahomedans nikpur, Pratábgarh, Behár and Salon; and least so, in parganahs Dhingwás and Rámpur. They are nearly evenly divided between agricultural and non-agricultural; the former slightly preponderating. The higher castes are almost entirely confined to Sheikhs and Patháns. The Mahomedan converts from higher castes of Hindús number only 534. Of the lower castes who for the most part pursue some distinctive trade, the "joláhá" or weaver, the "dhanya" or cotton corder, the "darzi" or tailor and tent maker, the "manihár" or lac-bangle maker, (who also colours *but* does not *manufacture* glass-bangles), and the kúnjra or fruiterer, predominate.

140. No distinct enumeration was made at the last census of the respective professors of the
 "Súnis" and "Shías." *Súni* and *Shia* faiths. The latter however are principally confined to families of pure descent; while the followers of *Súni* persuasion are undoubtedly far the most numerous over the whole Mahomedan population. The *Shia* faith came no doubt from Persia, and I cannot but believe that its importation dates from the written promise of Hamáyun in the famous interview with the Kázi of Sháh Tahmasp. "Though the Shias and Súnis," says Elphinstone, "differ "less than Catholics and Protestants, their mutual animosity "is much more bitter."

141. Of the Hindú population, about 70 per cent. are tillers of the soil, and this proportion is pretty evenly maintained in each parganah. Bráhmans, Kshattris, Vaishyas and Kayeths, almost exclusively compose the higher castes. Their numbers are :—

Brahman,	...	...	...	...	1,30,716
Kshattri,	...	...	...	...	65,360
Vaishya,	...	...	...	...	16,279
Kayeth,	...	...	...	...	11,002

Of the lower castes, Ahírs, Kúrmis, Chamárs, and Pásis, predominate; at the the same time there is a good sprinkling of Moraís. I append the numbers of the most important of this division of the Hindús :—

Ahír, ...	...	...	...	...	1,14,131
Kúrmi, ...	...	...	...	...	1,08,685
Chamár,	...	...	...	...	97,722
Pási, ...	...	...	...	...	58,483
Moraí, ...	...	...	...	...	34,924
Gadharia,	...	...	...	...	30,432
Lohár, ...	...	...	...	...	16,986
Náo, ...	...	...	...	...	16,248
Teli, ...	...	...	...	...	16,200
Lunia, ...	...	...	...	...	14,985
Kahár, ...	...	...	...	...	13,244
Kulwár,...	...	...	...	...	12,772

Kúrmis and Moraís, who may be styled cultivators of the first class, are almost to a man agriculturists in this district; and in regard to the number of the former, the Pratábgarh district ranks second in the province. The majority of the Ahírs, Chamárs,* Pásis, and Gadharias, who are all second-rate cultivators, are also wedded to the soil. There are more Lohárs and Lúnias in this district than in any other in Oudh; but very few of the former, comparatively speaking, are engaged in agricultural pursuits. The latter have, as it were, embraced a new profession, and are almost exclusively cultivators, now that their normal occupation has gone. As agriculturists they rank high, and are much sought after.

142. The Bráhmans are chiefly composed of the sub-division known as Sarvaria. There are a few Kanoujias proper, for Bráhmans and Sanádhs here and there. Unfortunately the census papers do not give numerical details of these sub-divisions. The Kanoujia is less of a stickler for his dignity than the Sarvaria, for the former may frequently be seen driving and carrying

* In this district a large proportion of Chamárs carry palanquins, and seem to have usurped the hereditary trade of the kahár.

his own plough, while the latter invariably employs a ploughman. It may therefore be reasonably inferred that the Kanoujia is better off, in a worldly point of view, than his prouder and greater ease-loving brother. The Sarvaria nevertheless looks well after his interests, and is in general a good cultivator and solvent tenant. While however the latter will never drive or carry the plough, he may be frequently seen mounted on and driving the "henga" or harrow, and using other agricultural implements.

143. The shásters forbid all active employment and labour of every description. The Bráhmaṇ Gradual change in their mode of life. is expected to pass his life in contemplation, and to support himself by the gleanings of the field and grain market, and by alms-begging. In the second period of his existence, as Elphinstone writes, "when the regular sources fail, a Bráhmaṇ may, for a mere subsistence, glean or beg, or *cultivate*, or even (in case of extreme necessity) he may trade." Cases of "extreme necessity" must, however, have become very frequent of late, judging from the number of Bráhmaṇ money-lenders and traders one meets with. A highly respectable and intelligent Pandit recently informed me, that since 1857 far more laxity in the observance of tenets has prevailed amongst Bráhmaṇs than formerly; and he dared not say how it would end. In Oudh, he observed, prior to British rule* the Bráhmaṇ youth of the country devoted themselves to the reading and study of the sacred writings; and nearly every qualified student might reasonably look forward to a post of greater or less honor and emolument, as spiritual adviser, or private chaplain, in a T'alukdar's or other wealthy family. Latterly, however, the demand for the article having declined, the supply has almost stopped, and it is now the exception, (my informant told me), to find any respectable young Bráhmaṇ conversant with the Vedas.† It must have become palpable to all but the most careless observer, how great has been the progress of late in the quiet and gradual, though sure, undermining of the vast edifice of caste prejudice

* Our mutinous army was full of Bráhmaṇs prior to 1857.—P. C.

† Mr. P. Carnegy, in his admirable "Notes on the Races, Tribes and Castes of Oudh" records that on questioning one of the Gor Bráhmaṇs in charge of the Jain temples at Ajúdha about his lax religious views, the latter told him he would take charge of a church even if he were paid for it.

and superstition, owing to the nearer advance of civilizing influences and extended education.*

144. In the Mánikpur and Behár parganahs, there are a great many families of the spurious Bráhmans, whose ancestors belonged to the lower castes of Hindús, and who were to the extent of 125,000, it is said, invested with the sacred thread by order of Rajah Mánikchand of Mánikpur celebrity. 28,370 acres of the soil of this district are in the proprietorship of Bráhmans, for which they pay a yearly revenue of Rs. 30,631 to the state. There is no Bráhman Talukdár in the Pratábgarh district, but this class hold fifty-one villages and hamlets in sub-settlement. Their distribution may be seen by a glance at the Tribal maps Nos. I and II.

145. The number of Kshattris in the district, according to the last census, is *almost* exactly half that of the Bráhmans, but they comprise no less than thirty-six Talukdárs and are owners of 959,579 acres. The four principal classes of landed proprietors are Bachgotis, Sombansis, Biseins, and Kanpurias, and the possessions of these are very approximately co-extensive with the boundaries of the four Tahsíl sub-divisions.

146. It is much to be regretted with reference to the Kshattri population also, that so large a proportion as 30·7 per cent. of the whole should have been returned in the census papers without a detail of the clans they belonged to. Of the detailed percentage, it appears that the Sombansi is the most numerous; then the Bachgoti; the Bais; the Kanpuria; and the Bisein: but the absence of detail in the whole, of course, renders any calculation based on the above fractional data very liable to considerable error. The Bais of this district are not the Tilokchandi Bais of Baiswara, but come of an inferior stock, and go by the name of *Katbais*. They are of course not recognized by the former; at the same time I entirely concur in Mr. Carnegy's argument, that the Bais have but little to boast of in comparison with other Rajpút tribes, as regards either antiquity or purity of religion and descent.

* The Bishop of Calcutta expressed great surprise at the vitality of Hinduism at Ajit-
ha a few months ago.—P. C.

There is another Bais family in Etowra in the Salon parganah, who call themselves Bais chowdries.*

147. I append a statement showing the distribution of "Zamindárá" rights in mauzas, and hamlets, as vested at present in the different Rájpút clans of the district.

Clan:	T'alukdári vil- lages.	Zamindárá vil- lages.	Villages held in sub-settlement.
Bachgoti,	683	35	14
Sombansi,	360	154	85
Bisein,	532	20	54
Kanpuriá,	120	128	41
Drúgbans,	15	...	...
Bilkharia,	4	21	5
Goutam,	8	7	9
Bais (kat Bais,) ... ..	...	4	47
Bais (Chowdri,) ... ..	...	3	2
Raikwar, ... ..	...	2	...
Chaudel, ... ..	...	9	...
Bach, ... ..	...	1	...
Rájeomár, ... ..	...	2	...
Amethia, ... ..	...	1	...
Gáhrwa, ... ..	...	...	1
Khágal, ... ..	...	...	1
Kosik, ... ..	...	...	1
Barrihár, ... ..	...	...	1
Múngarhá, ... ..	...	...	1
Total,	1,722	387	262

The most extensive proprietors are the Bachgotis, next come the Biseins; then the Sombansis; and lastly the Kanpurias. After these, the holdings of the remaining Rájpút tribes are comparatively insignificant, and call for no special remarks. .

148. The 16,279 souls, returned at the last census as Vaishyas, represent the "Baniah" or chief trading class of the district. The *Agarwála* is rarely met with; the *Barauwála* more frequently. Another sub-division, the *Sarawag*, also professing the Jain religion, (but not alluded to by Mr. Williams in his Census Report), also exists in small numbers. The most common sects are perhaps the *Agrehri* and *Ajúdhia-báshi* in Tahsils Pratábgarh, Behár and Salon; and *Umar* in Tahsil Pattí. These sects are entirely distinct, and neither eat and drink

* I have, I am sorry to say, been unable to discover the origin and history of these two families of the Bais.

together, or inter-marry. I have heard it alleged, (and the story is current, I believe, in parts of the Panjáb), that once upon a time a certain Rájah had two daughters, named Chánú and Bámú. These married, and each gave birth to a son, who in time grew up to be "páhilwáns" or prodigies of strength. An elephant happened to die on the Rájah's premises, and being unwilling that the carcase should be cut up and disposed of piece-meal within the precincts of his abode, he sought for a man of sufficient strength to carry it forth whole and bury it. Chánú's son undertook and successfully performed this marvellous feat. The son of Bámú, stirred no doubt by jealousy, professed to regard this act with righteous horror, (personal contact with a corpse or dead animal amounting to defilement), and he thereupon broke off all relations with his cousin, and pronounced him an outcast. Chamárs are asserted to be descendants of the latter, and Baniahs of the former, and hence the former in some parts, though admitting their moral degradation, have been known to assert that they are in reality possessed of a higher rank in the social scale than the latter.

149. The Kayeths are chiefly of the Sribástab and Sak-sena branches, a few of the Mathúr and Amisht being interspersed among them. All the Kanúgos in the district are Sribástab. There are no Kayeth Talukdárs, but the large "Mehals" of Chachamow and Salempur Bhairon belong to this class, who own altogether sixty five villages and hamlets. The greater portion of the Kayeth population are in service as Patwáris, agents, writers, &c.; at the same time, a not inconsiderable proportion are addicted to agricultural pursuits. In his census report Mr. J. C. Williams, c. s., remarks that the "Saksenas have two sub-castes called "Khara" and "Dosra." This favours the supposition that the Saksenas alone of the twelve sects possess these two sub-divisions, whereas the "Khara" and "Dosra" sub-sects are common to all. The origin of these sub-sects is thus traced by the Kayeths of this district. The twelve brothers, the founders of the twelve branches of Kayeth families, married each the daughter of a deity ("Deota.") Hearing this, the demons ("Ráchas") determined not to be out-done, and persuaded each of the brothers to take to wife a "Ráchas" daughter also. The de-

scendants of the deity came to be known as "Deosra" and those of the demon as Khará (Sanskrit alias for "Rachas.")

150. In Table No. IV of the appendices to the Oudh census report, the following return is given of aboriginal castes in this district.

Banjárá,	...	...	...	...	11
Banmanús,	...	...	...	...	128
Bhar,	...	...	...	...	94
Cháin,	...	...	...	...	29
Dom,	...	...	...	...	75
Kanjar,	...	...	...	...	264
Nat,	...	...	...	...	1,071
Tharú,	...	...	...	...	369

Of Bhars, Cháins, and Tharús, I can safely affirm, there are no permanent residents in the district of Pratábgarh. It is easy, however, to account for the above enumeration; as on the night the census was taken, viz., 1st February 1869, numbers of people were still returning to their homes in the northern parts of the province from the bathing fairs on the Ganges held in celebration of the eclipse of the moon, which was visible on the 28th January. Of the remaining tribes, Mr. Williams, c. s., gives interesting details in the census report. His Appendix F., regarding Kanjars, Nats, &c., well repays perusal.

151. The percentage of females on males, as taken on the entire population, is 96·9. In this respect the district of Pratábgarh stands *third* in the province: the other two districts of the division, viz: Rái Barelí and Sultánpur, being respectively *first* and *second*. The same order is maintained on taking the percentage on the Hindú population only, and a further analysis of the agricultural and non-agricultural statistics of the Hindú community, as exhibited in Table I, of the Oudh census report, affords details of adults and children. The proportion is almost invariably lowest among the agricultural classes;

RÁI BARELÍ.			
Total Hindús,	...	...	100·9
Agricultural,	...	...	95·7
Non-agricultural,	...	...	106·9

SULTÁNPUR.			
Total Hindús,	...	...	98·8
Agricultural,	...	...	95·5
Non-agricultural,	...	...	103·2

PRATÁBGARH.			
Total Hindús,	...	...	96·4
Agricultural,	...	...	93·7
Non-agricultural,	...	...	100·4

but as this seems to be in the main the case also with regard to the Mahomedan population of the province, any argument based hereon, in favour of the prevalence of infanticide amongst the Hindú agricultural classes, at once loses force. In fact, the census figures are opposed to the idea of the existence of the crime, in the light of even a partially prevailing custom ; and from my own enquiries in this, and the adjoining district of Sultánpur, I incline to the belief that the practice has become all but obsolete.* Of the Rájput clans of this district, who were the principal offenders in this respect, the Bachgotí and Sombansí may be prominently mentioned. Unlike his more aristocratic congener of Baiswára, the lower Bais, or “Kat Bais,” of the Behár and Salon tahsils, has never, I believe, been addicted to the habit. The Biscin and Kanpuria likewise deny all former participation in infanticide, but with what truth, I have been unable to ascertain with any degree of certainty. Out of the 2,561 villages in the district, 1,780 belong to Talukdárs and others, who are pledged to Government to repress this crime.

152, The land is well distributed, the averages taken
Distribution of land, on the cultivated area falling as
follows :—

	acres.
Per agricultural male adult, ...	3·1
Per cultivator's house, ...	4·9
Per plough, ...	5·13

With reference to the extent to which the land is distributed and the consequent smallness of the average holding, this district stands next to Faizabad. Cultivators may be broadly classified into resident and non-resident. The resident cultivator, or “Chapparband,” is so called, because he tills land situated within the limits of the village in which he resides. The non-resident, or “páhkásht,” cultivates land in one village, while residing in another. Of course there are a considerable class, who from motives of self interest, expediency, or other cause cultivate land in two or more villages, and who

* The Rájput census of Pratábgarh gives 22,154 men to 18,621 women, and 8,434 boys to 6,202 girls. So there are 46 females out of every 100 Rájput adults, and 42·3 girls in every 100 children. This supports Captain Forbes' assertion to some extent. —P. C.

may be said to come under both categories; that is to say, they not only till land in their own village, but are also tenants in a neighbouring village. In point of fact, however, they are reducible to one or other class, according as reference be made to either one or other of the villages in which they cultivate. Thus A. cultivates land in Rámpur and Hissámpur; but his house is situated in the latter village. He is a "Páhi-kasht" with respect to Rámpur, but a "Chapparband" with respect to Hissámpur.

153. Since the declaration of the revised assessment, Increase to cultivated and very extensive clearances of jungle wooded areas. and waste land have been and are still being made. By an approximate calculation, prepared as carefully as circumstances have permitted, I estimate the increase to the cultivated area at 17,900 acres or 3·35 per cent. Much of the land, which the wily zamíndárs, with rueful countenances, earnestly assured the assessing officers was sterile and fit for nothing, has since been worked up and cleaned and is now in many places bearing luxuriant crops. By the time the period of the present settlement expires, there will be ample margin, whence to correspondingly increase the imperial demand. In cases of large tracts of jungle or waste, the T'alukdár or Zamíndár often sells the land in patches to the highest bidder.* The purchaser is generally a "Mahájan" or other small capitalist, who at once sets to work and rapidly clears the land. Where the plots of waste are small and sparse, the landlord usually lets it out on clearing leases, charged with a nominal rent for at least three years. These leases are almost always taken by the more skilled cultivators. The average cost of clearing brushwood or thorn jungle may be set down at from Rs. 6 to Rs. 10 per acre; while that of grass jungle, seldom exceeds from Rs. 2 to Rs. 5 the acre. When the khasrah survey was completed, there were 76,008 acres under wood. This area has since been extended to about 85,499 acres, or 12·48 per cent; a result we may likewise hail with satisfaction.

154. Rents have steadily risen in this district since the introduction of British rule, and still Rents. have a tendency to rise. It has been asserted that, if the extraneous items, such as "battah," "bhent," and other such "nawábi" imposts, be taken into cal-

* I have met with no instance of this — P. C.

calculation, we shall find that as a matter of fact, rents *have not risen*. Now I have gone very carefully into this question, and my enquiries have been extended to every tahsil in the district, and the deliberate conclusion at which I arrive, taking each and every such *regularly realized* exaction into account, is, that rents under our rules have risen and are rising; and to what is this attributable? I answer to the enhanced value of land, and to competition. I have taken the papers of 100 villages, which were prepared before annexation of the province, and have carefully abstracted their contents. Comparing the results with "jamabandis" drawn out since the district came under survey, I find that against a former average rent rate of Rs. 1-10-1 per bīgah taken on the whole 100 villages, we have now, (*i. e.* in 1868), an average rent-rate of Rs. 3-1-1 per bīgah. But, it may be urged, these results hardly admit of fair comparison, the bīgah in the latter case being the standard bīgah of $\frac{5}{8}$ ths of an acre, and in the former case, the variable village bīgah. This difficulty may, I think, be got over, by bearing in mind the following facts, viz :—

Of the villages selected, twenty five pertain to each tahsil in the district. It has been found, by actual experiment, that in three out of the four tahsils, the village bīgah is actually larger than the standard bīgah. In the case of seventy five villages therefore, the "nawabi" rent-rate falls on a larger bīgah than the present standard bīgah, while in twenty five villages only does it fall on a smaller one: the difference in either case, not exceeding four "biswas." It follows then, that unquestionably rents are higher than formerly, and that land has acquired a higher market value.

At the same time, I find from the same set of papers that, under the Government of the King of Oudh the total number of cultivators in these one hundred villages was 3,653, and that the average holding of each amounted to six bīgahs, thirteen biswas, thirteen biswansees, while under British rule the number of cultivators has increased to 8,536, and the average holding of each has diminished to four bīgahs, nineteen biswas, and ten biswansees. If then these results, combined with the fact of the almost entire commutation of produce rates into cash payments, do not point to competition, I fear I am and must remain very much in the dark as to the real signification of the term.

155. Rents in kind largely prevailed prior to annexation; and were chiefly, if not entirely, levied on poor and unirrigated lands, where the produce was more or less precarious, in the proportion of one-half. Now, however, they have been almost everywhere commuted into money rents; another result, I urge, of increased numbers and competition. It is the landlord and not the cultivator, who in the long run benefits by the change; for in lieu of an uncertain and often worthless return the former now derives a certain fixed cash rent; whereas the cultivator, who formerly was bound only in proportion to the yield of the crop, and who, if this latter failed, paid nothing, is now, crop or no crop, bound to pay a fixed sum in cash, so that in the event of a bad season he not only loses his crop, but he is out of pocket so much rent besides. In cases where the cultivator has objected to the arrangement, he has been informed, (and with truth), that there are others who are willing to take the land on these terms, and that he had better make way for them.

156. I have failed to perceive that custom has restricted the landlord's right in this matter, or as regards the enhancement of rent generally. Custom, coupled with the fear of incurring universal odium, operated formerly in preventing a landlord from raising the rents paid by Bráhmans. Now, however, such is no longer the case, and it is by no means unusual to find cultivators of this class paying at even double the rates they used to pay in days gone by, their threats of "dharna" and self-mutilation or destruction notwithstanding. It is only to be expected that in a densely populated district like this, and under the circumstances alluded to in para: 154, competition should prevail. I contend that, while custom regulated the transactions between landlord and tenant prior to the summary settlement of 1858, *since* that date, competition has been gradually displacing, and has now, in most parts of the districts, superseded custom; the result, alike of a radical change of government, of greater security to life and property, and of the altered state of the fiscal relation between the land-owner and the state. This sounds very much like heresy in the face of Mr. J. S. Mill's emphatically expressed doctrine, that "competition as a regulator of rent has no existence." At the same time he says in another place:—"the

relations, more especially, between the land-owner and the cultivator, and the payment made by the latter to the former, are, in all states of society, *but the most modern*," (the italics are mine), "determined by the usage of the country. Never *until late times* have the conditions of the occupancy of land been, (as a general rule), an affair of competition." Mr. Mill then goes on to cite India as an example in favour of his previous argument, but the analogy, so far as Oudh is concerned, is not established; the system described, although in vogue in other parts of the country, being inapplicable to the now unquestioned tenant status of this province. The question of the existence of competition amongst the cultivators of Oudh was raised and discussed by several officers concerned in the famous Tenant Right enquiry. I cannot but think that those who then opposed the idea of its existence must have since been led to modify their views with the clearer light and experience of another five and a half years. In para: 64 of his Census Report, I find, I am supported in my opinion by Mr. Williams, who writes as follows:—"I think that a perusal of Table V. must lead us "to the conclusion, that both here and in the other more "densely peopled districts of Oudh, the labour bestowed on "cultivation is excessive, and that competition for land is "rapidly rising and bringing in its train its usual accompani- "ments, the poverty and distress of the whole agricultural "population." And here I would mention that I have noticed that the reluctance, which has hitherto been manifested by tenants, to leave their native village with even the *certain* prospect of bettering themselves elsewhere, is beginning to give way in some places; a fact which I regard as a further indication of the presence of competition, but which is at the same time a healthy sign.

* 157. A clear appreciation of the true value of labour is certainly difficult of attainment; and especially so, in its relation to agricultural operations. In his essay on Civil Government published in 1689, Locke has written as follows:—

"Let any one consider what the difference is between an "acre of land planted with tobacco or sugar, sown with wheat, "or barley, and an acre of the same land lying in common, "without any husbandry upon it, and he will find that the "improvement of labour makes by far the greater part of the

“value. I think it will be but a very modest computation to say, that of the products of the earth, useful to the life of man, *nine-tenths* are the effects of labour; nay, if we rightly estimate things as they come to our use, and cast up the several expenses about them, what in them is purely owing to nature, and what to labour, we shall find that in most of them *ninety nine hundredths* are wholly to be put on the account of labour.”

Adam Smith says :—“labour was the first price, the original purchase-money that was paid for all things. It was not by gold or by silver but by labour that all the wealth of the world was purchased.” Another writer defines labour, as “the sole source of exchangeable value, and consequently of wealth.”

158. In the present day, when this country is being rapidly opened up to civilization, and its alleged hidden wealth is daily undergoing development, the progress and effects of agricultural labour, which in the *territorial division of labour* has peculiar reference to this Province, must be watched with the closest interest. In this district labour is abundant, and at the same time cheap; too cheap in fact, having due regard to the enhanced price of all the necessaries of life, to maintain a just equilibrium between the values exchanged. Skilled labour has doubtless profited by the vicinity of the railroad; and many of the cleverest artizans of the district have long since become almost permanent employees under the East Indian Railway Company, where they obtain far higher wages, than local employers could or would allow them. On the other hand, the condition of the unskilled labourers, who form the masses, has not been ameliorated. Numbers were employed sometime back on the railroad, and many still who live in the more immediate neighbourhood, earn their livelihood by the same means. These, however, compose but a small proportion of the *whole*; and it is with the agricultural classes that this report has chief concern. I propose to notice the more important and common sub-divisions of labour, with the present rates of remuneration accorded to each by the zamindár; to compare these rates with those which prevailed in the “Nawâbi,” shortly before annexation; and, lastly, to note as far as possible, the difference between the present and the former

prices of the cheaper and lighter food grains, which form the principal subsistence of the poorer classes, to compare the present and former conditions of the labourer.

Description.	Men.		Women.		Children.	
	Nawábi.	Present time.	Nawábi.	Present time.	Nawábi.	Present time.
	Grain.	Grain.	Grain.	Grain.	Grain.	Grain.
Ploughman, ...	1½ Ser.	1½ Ser.	...	...	...	...
Sower, ...	1½ "	1½ "	1½ Ser.	1½ Ser.	1½ Ser.	1½ Ser.
Manuring, ...	1½ "	1½ "	1½ "	1½ "	1½ "	1½ "
Irrigation labour	Sr. Chks.	Sr. Chks.	Sr. Chks.	Sr. Chks.	Sr. Chks.	Sr. Chks.
at the well, ...	1 14	1 14	1 14	1 14	...	...
At the "dogla"...	2 8	2 8	2 8	2 8	...	...
Weeding labour,	1 0	1 0	1 0	1 0	1 0	1 0
Reaper,* ...	3 8	3 8	3 8	3 8	...	...
Thresher, ...	1 8	1 8	1 8	1 8	1 8	1 8
Well sinker, ...	2½ Annas.	2½ Annas.	...	...	...	...
Mud wall builder,	2 "	2½ "	...	...	...	...
Mud carrier, ...	1 "	1½ "	1 Anna.	1½ Anna.	2 & 3 pice.	1 Anna.
Tile and brick manufacturer,	1½ to 2,	2½ to 3,	...	...	...	...
Mason or "Raj,"	2½ "	3 & 4 "	...	...	...	...
Carpenter, ...	1½ "	3 "	...	...	...	...
Blacksmith, ...	1 "	3 "	...	...	...	...

Now as to the cheaper grains :—

Barley sold in the Nawábi at	50 sers ;	now sells at	32 sers.
Maize "	32 "	"	25 "
" Makra "	40 "	"	28 "
" Bajra "	30 "	"	25 "
" Juar "	50 "	"	35 "
" Kúaridan "	40 "	"	30 "
" Mothi "	40 "	"	20 "
Peas "	40 "	"	28 "
" Arhar "	50 "	"	30 "

Thus it will be seen that in some instances the rates of remuneration have only slightly increased since the introduction of British rule. The price of the coarser grains has, however, risen very considerably, and to an extent which is not quite compensated by the amount of enhanced wage. A slight advance on the latter is therefore necessary in order to place these, who are chiefly artizans, on the same footing as they were in the Nawábi; while it is evident that the circumstances of the farm labourers are certainly not more straitened than before annexation as regards actual wage.

* This is the average of the "lehwa" or reaper's right. It may be more and it may be less.

159. Owing to the impoverished circumstances of the agricultural classes generally, it is seldom that the cultivator is not obliged to borrow from the mahájan or grain merchant the seed he requires at exorbitantly usurious rates, and as his debt or a portion of it is frequently outstanding at the close of each harvest, the interest accumulates in a compound ratio, till at last the debt comes to be regarded by both parties as a sort of chronic and irremediable state of things, while at the same time the unfortunate cultivator is yearly more completely at the mercy of his creditor. The rate of interest is fifty per cent. to begin with. As has been recorded in the Chief Commissioner's Circular No. 94-5363 of 1870, "the needy husbandman has to borrow at seed time, when grain is dearest, and his purposes require the best samples. He has to repay at harvest time, when grain is commonly cheapest." Whatever may be the practice in other parts of the country, in this district the actual amount of grain plus fifty per cent. is entered in the "baniah's" books at the time of borrowing, and this amount, less "daswans," or one-tenth of the interest, is received at harvest time. Under this state of things a solvent cultivator is not a loser. But let us take the case of an insolvent borrower :—

Let x = the amount of his original loan. Then in the month of "Chait," (March, April), following, if still unpaid, the debt amounts to—

$$x(1 + \frac{1}{2}).$$

This, if allowed to run on to October, when the cultivator comes for fresh seed, is entered in the baniah's books as :—

$$x(1 + \frac{1}{2}) + \frac{25}{100}x(1 + \frac{1}{2}).$$

$$= x(\frac{3}{2} + \frac{3}{8}) = \frac{15}{8}x.$$

If this again remains unliquidated till the following "rabi," it goes down as :—

$$\frac{15}{8}x + x(\frac{15}{8} + \frac{50}{100}) = \frac{45}{16}x.$$

Now let us suppose the original loan was five maunds ; it has now become at the end of eighteen months, fourteen maunds, two and a half sers. If the cultivator should now be in a position to pay up, he generally obtains a remission of one-tenth of the total increment, which in the present instance would amount to thirty-six and a quarter sers ; leaving him liable for thirteen maunds, six and a quarter sers, which is

equivalent to an increase on the original five maunds of no less than 163 per cent. Under such circumstances is it a matter of marvel that the poorer classes find it difficult to keep body and soul together, while the sleek and leech-like "baniah" fattens on the life blood of his victims? Central grain depôts, whence the cultivator might procure the best seed samples at an annual rate of interest not exceeding six per cent., would be an incalculable boon. When Brahmans and Rájputís adopt the trade of the maháján and "baniah," they are terribly grasping, and from them the poor husbandman gets no mercy. They allow *no remission whatever*. On the other hand, members of the regular trading class sometimes allow a drawback of as much as twenty-five per cent. on the amount of interest, and never less than ten per cent. Cash entries are very rarely adopted, the loan being recorded in terms of the article supplied, and each year's account kept distinct.

160. The amount of seed, of course, varies very much

Relative quantities of seed to the acre.

with the nature of the crop to be sown.

The following table represents the average requirements per acre for the principal crops.

Per acre.	Broadcast.	Drill.
Wheat, ..	...	1 $\frac{3}{4}$ to 2 maunds.
Barley, ..	1 $\frac{1}{2}$ to 1 $\frac{3}{4}$ maund.	1 $\frac{3}{4}$ to 2 do.,
Peas, ..	32 "sers" to 1 "	1 $\frac{3}{4}$ do.,
Gram, ..	1 $\frac{1}{2}$ "	1 $\frac{3}{4}$ do.,
" Kuárfí, Dhán, ..	1 to 1 $\frac{1}{8}$ "	
" Jethí, Dhán, ..	1 to 1 $\frac{1}{8}$ "	
" Sáthí, Dhán, ..	1 to 1 $\frac{1}{8}$ "	
" Jarhan, ..	1 to 1 $\frac{1}{8}$ "	
Maize, ..	2 $\frac{3}{5}$ "sers"	
" Bájra, ..	2 $\frac{3}{5}$ to 3 $\frac{1}{5}$ "sers"	
" Jáúr, ..	2 $\frac{3}{5}$ to 3 $\frac{1}{5}$ "	
" Úrd, ..	4 to 6 "	
" Mothí, ..	6 to 7 "	
" Makra, ..	4 to 5 "	
" Kákún, ..	2 "	
" Sarson, ..	1 $\frac{1}{2}$ "	1 $\frac{1}{2}$ "ser"
" Sáwan, ..	4 "	
" Sanáe, ..	1 to 1 $\frac{3}{5}$ maund.	
" Petwá, ..	1 $\frac{1}{2}$ "ser"	
Cotton, " Kapás, ..	3 $\frac{3}{4}$ to 4 "sers"	
" Radhia, ..	3 $\frac{3}{4}$ to 4 "	
" Marwa, ..	2 $\frac{1}{2}$ "	

It is curious to observe here, with reference to barley, peas and gram, which are sown both broadcast and in drills, that an excess of seed is required for the latter method. In English farming it is just the reverse, broadcast *invariably* requiring more seed than drill. I have never seen wheat sown broadcast in this district. It is always sown in drills. I append a comparison of the quantities of seed required for an acre of wheat and barley in these parts, and in England.

	Pratábgarh.		England.	
	Broadcast.	Drill.	Broadcast.	Drill
	<i>Bushels.</i>	<i>Bushels.</i>	<i>Bushels.</i>	<i>Bushels.</i>
Wheat, ...	...	2·4 to 2·74	2·5 to 3·5	2· to 3·
Barley, ...	2·46 to 2·87	2·87 to 3·28	3 to 4	2·5 to 3·5

I have calculated the bushel of wheat as sixty pounds and the bushel of barley as fifty pounds. There is not much difference, it will be observed, between the two rates.

161. I now pass on to notice the village officials and the village servants, ordinarily styled the "parja."

Village Establishment.

The "Patwárá," or Village Accountant, is an important functionary, whether viewed in his relations to the landed proprietor, his master, or to Government who demands from him the periodical submission of the accounts of his charge. These men are entirely Kayeths or Kayeth perverts to Mahomedanism. In other than Talukdárí estates they hold office during the joint pleasure of the landowner and the district officer; that is to say, neither has the power to remove a "patwárá" independently of the other. Nevertheless his wages are paid by the former alone, and are usually proportioned to the extent of land under his charge.* A "patwárá's" charge

The Patwárá.

* In Talukdárí estates, the Talukdár has the power to appoint and remove a Patwárá under a recent circular of the Financial Commissioner.

varies from a portion of a village, to a large circle of several villages. In the latter case, he employs members of his own family or others, as assistants, he himself being responsible for their work. The ordinary rate of remuneration is six per cent. on the Imperial revenue, and is either paid in cash, or by an allowance of land, which again is either rent free or charged with a low rent according to circumstances. The "patwáris" of this district are, as a rule, an intelligent body of men; but, as might be expected, often dishonest, untruthful and rapacious. The cultivators live in dread of them, and are ever ready to propitiate them with offerings of grain, &c. Indeed I have generally noticed that the "patwári" is a sleek, well conditioned man, who lives in one of the best, if not the best house in the village, and wears clothes of a better material than his neighbours. All this could hardly be compassed with his often slender wage, and must be set down to the thriving trade he drives with the ignorant tillers of the soil, in his capacity of village accountant and referee: and in fact, he *does* possess a considerable power for good or evil over these unfortunates, who both in court and out of it are so often at his mercy.

162. Next to the "patwári," and but little his inferior in importance in the eyes of the people, is the "chaukidár" or village watchman. These two worthies may indeed be said to lord it over the village. The principal duty of the chaukidár is, of course, the detection and prompt report of crime; but, from the circumstance that though morally bound to the Government in this capacity, he is, in reality, the paid, (or oftener ill-paid and even unpaid), servant of the landlord, only so far as the latter is alive to a sense of his public responsibilities as a land-holder, will the chaukidár prove an efficient servant of the State. As a matter of fact, it is well-known how few of the former do discharge their obligations in this respect, and when to this is added the fact that they regard the chaukidár as their own servant, are careless and indifferent about paying him, and often employ him throughout the day on errands of their own, so that at night, instead of watching, he falls asleep through sheer fatigue, is it matter of surprise that thieves and miscreants escape with impunity the punishment which should overtake them?*

* I purposely avoid allusion to the criminal league which often exists between the chaukidár and the professional thief.

163. To remedy this state of things, it appears to me, that, first of all, prompt measures should be taken to ensure the regular and punctual payment of the *chaukidár* by the landlord, and that this burden should be in part borne by the State, also in order to secure a lien on his services, such as at present can hardly be said to have any *legal* existence. In the next place, the rate of remuneration should be fixed on a scale sufficiently liberal to make the post one which the incumbent will regard as well worth his while to exert himself to retain. A suggestion of Mr. G. B. Maconochie in his report on the Unáo Settlement, to the effect that certain fields should be authoritatively marked off in each village, and assigned to the *chaukidár* free of rent, so as to unite the Government and the landlord in supporting the rural police, is in my opinion well worthy of attention.* There are in all 3142 *chaukidárs* in the district. It has been so arranged as to have, on an average, one *chaukidár* for every sixty-two houses.

164. The *gorait* has always differed from the *chaukidár* inasmuch as he is entirely a private servant as it were of the *zamindár*. The Government makes no demand on his services. The *gorait* may be described as a kind of universal errand boy, and when appointed by the *zamindár*, is expected to make himself generally useful in the village. In consideration of the modest fee of a *ser's* weight of grain at harvest time, he undertakes to keep an eye on the cultivators' crops at night. His remuneration from the landlord is usually from one to two *bíghas* of land, rent free. The *gorait*, as a village institution, is dying out, probably because the *zamindár* finds that he cannot afford anything in the shape of a superfluity in these days. Both *chaukidárs* and *goraits* are chiefly of the *Pási* class, although a not inconsiderable number of *Mahomedans* and *Chamárs* may also be found among them.

165. The following are the village servants which are included in the comprehensive term "*Parja*.":—

" <i>Lohár</i> ,"	... Blacksmith.
" <i>Barhaí</i> ,"	... Carpenter.

* The land should be revenue as well as rent free, or the payment will still be by the *zamindár*. Either this should be done or the proceedings of last year's Faizabad Committee, of which I was President, should be adopted, recommending a return to cash payment.

" Kúmhár,"	... Potter.
" Kahár,"	... Water carrier and palanquin bearer.
" Dhobí,"	... Washerman.
" Dirzí,"	... Tailor.
" Hajám or Náo,"	Barber.
" Bári,"	... Torch bearer.
" Chamár,"	... Occasional labourer. The wife is the village accoucheuse.
" Mehtar,"	... Sweeper.
" Maníhár,"	... Lac bangle maker.
" Máli,"	... Gardener. Provides flowers for necklaces, and offerings at marriages and fairs.
" Tamboli,"	... " Pán" grower and seller.

166. The first three generally receive from the zamindár small grants of land, varying from ten biswahs to three bigahs, as well as thirteen sers of grain at each harvest. This latter due is styled "lehna." From the cultivators, they are entitled to thirteen and a half sers of grain *per plough*, during the year. This is called "kharíhaq."

Remuneration.

The *Kahár* receives from the zamindár from five biswahs to two bigahs of land, and this is all. He gets no grain allowance, either from the landlord or the tenant.

The *Dhobí* has a "Jághír" from the zamindár of about the same extent as the *Kahár*; but he receives in addition a grain allowance of seven sers from each cultivator who employs him.

The *Dirzí* enjoys a small "jághír" like the two preceding; but has no fixed allowance from the tenants on the estate.

The *Hajám* or *Náo* is allowed a small plot, not exceeding one bigah, by the landlord; and for each beard, (*i. e.*, man), he is entitled to seven sers of grain annually.

The *Bári* is uncommon except in T'alukdári villages, and his remuneration is on no fixed scale.

The *Chamár* holds up to one bigah of land from the Zamindár, while for each occasion of child birth, at which his wife attends, he receives either one or two annas.

The *Mehtar*, unfortunately for sanitation, is far too rarely met with amongst the existing roll of village servants. Where kept, he is favoured with a pittance of from two to eight annas a month.

The *Manihar* manufactures lac bangles, and his wife generally sells and fastens them on to the wrists of the purchasers. For the performance of this ceremony at the house of the zamindár, she receives her food for the day.

The "*Málí*" obtains cash presents from the zamindár on each festive occasion. These gifts seldom, if ever, exceed three rupees at one time.

The "*Tambolí*" exists entirely by his trade and receives no perquisites.

All village servants comprised in the category of "Parja," in addition to the "jághirs," presents, and allowances recapitulated above, receive on the occasion of each marriage, one suit of female apparel. The custom of the country is that when a daughter is married, the bridegroom's family supplies the dress to the "Parjá" of both villages; since it rarely if ever happens that the bride and bridegroom reside in the same village. Not included in the "Parja," but nevertheless formerly a regular part of the village establishment, was the "Bayá" or weigher. The office is now, however, very nearly obsolete.

167. In this place, I feel I cannot do better than

Population in its social aspect. follow the example of Captain Davies,

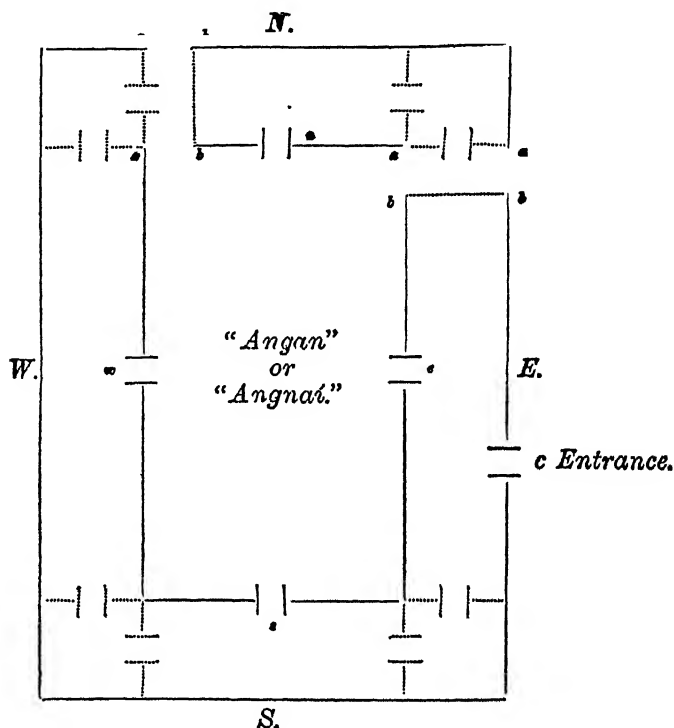
in his report on the Shahpur district of the Panjáb, and give a few details illustrative of the social habits of the people of this district, details which, being generally applicable to the population of these parts, find an appropriate place in one of the earliest settlement reports of the province.

168. The ordinary habitation of the peasantry consists of four rooms built in this wise:—

Houses.

four outer clay walls are run up in the shape of a parallelogram, the longest sides running north and south, according to the teaching of the Shásters. Within these walls, and parallel to them, at a distance of from seven to

ten feet, four more walls are built up to the same height. The two sets of walls are then covered over with common thatch ("khas posh"), and thus they form, with the aid of divisions, either four or eight rooms (kothrís) with an inner enclosúre or court yard called "angan" or "angnáí." A ground plan will perhaps convey the best idea of the houses most commonly seen.



The spaces between the lines *a a* and *b b* represent an outlet for drainage purposes, which is made either on the eastern or northern face. The main entrance at *c* is always constructed on the southern half of the face *E*, so as to afford a screen to the inner door-way, which is in the centre of the line *c*. The other principal door-ways are built in the centre of the walls *N. W. S.* The door-ways are merely vacant spaces which, when required, are closed with a rough brush-wood or grass screen, called a "tatti." In the Patti and Pratábgarh tahsils, one sees more thatch pent roofs than any other; but in the Behár and Salon tahsils, the flat mud roof is principally adopted. The walls are covered with a

rough frame-work of leaves and "rús" brushwood, and clay is then plastered over it for a thickness of about two feet. These roofs, used also as dormitories in the hot weather, are preferred to the pent roof as they do not leak, and last for many years; whereas the latter require renewal every year or two, according to the extent of the ravages made by the white ants. Sometimes one sees a habitation combining both styles of roof. Then again there is the single slope thatch roof, constructed by building up the inner wall to a considerable height above the outer one, and then applying the hypotenuse in the shape of a cumbrous thatch frame-work. Those who can afford the luxury use tiles. This is of course exceptional, and the fashion dates from annexation only. Within the space shown in the above figure, the cultivator manages to house his family, to shelter his bullocks, (and, if a Chamár or Pásí, to keep his pigs like the Irishman in his cabin),* to store his grain, and in fact to keep all his worldly possessions. The Zamindárs and more opulent classes enclose their dwellings again by another outer wall, within which cattle sheds are erected and fuel and grain stored without encroaching on the inner space reserved for the privacy of the family.

169. Of grain storing receptacles, the following deserve mention.

The "gárh" or "khon," a deep circular hole generally

Receptacles for storing grain.
The "Gárh" or "Khou."

constructed within the "ángan," capable of holding from 100 to 300 standard maunds of grain. The mouth of the hole is narrow, seldom exceeding two feet in diameter, and retains this width until it reaches some three feet below the surface of the ground when it rapidly widens into the required dimensions. In this the different grains to be stored are deposited in layers, with a stratum of chopped straw between each sort. The mouth is then closed up in the following manner: at the bottom of the shaft or entrance hole, sticks are secured cross-wise and over these straw is placed, mud is then applied, and lastly dry earth is filled in up to the level of the ground. This style of store house is more common to the premises of the "zamindár" and village "mahá-

* Chamárs and Pásís are, as a rule, only allowed to keep pigs within their dwellings when their houses are situated on the outskirts of the village, as indeed is generally the case.

jan" than to the dwelling of the ordinary cultivator. When closed up in "Jeth" (May and June) the "gárh" is not opened until the season arrives for making advances, and for sowing.

170. The "koth" is the common granary of the cultivator, and is a curious contrivance.

The "Koth."

It consists of a solid mass of clay mixed with chopped straw, of circular shape, about three feet in diameter, and from about twelve to sixteen inches in thickness. This is deposited in one of the "kothris" or chambers of the habitation, and upon it are piled up some five or six more circles of the same dimensions, but hollowed out in the centre so as to leave a lateral thickness of about four inches. The interstices are then carefully plastered over, and when the whole is quite dry, the grain is poured in at the top and a cover applied. Lastly, a hole is made below on a level with the upper surface of the first or solid circle, whence the grain is taken out as required. A wisp of straw or a wooden bung serves as a stopper. A "koth" is capable of containing up to thirty five "pakka" maunds. More than one sort of grain is not kept in the "koth" at the same time. Rice is frequently stored in a primitive fashion called "bakhár." A clear space outside the dwelling is selected, so situated as to be within sight of the inmates by day, one of the male members of the family sleeping close to the spot at night. The rice, whether "dhán" or "jarhan," is then collected here, and covered completely with straw, over which mud is plastered to a thickness of some four or five inches. When the value of rice has risen, the "bakhár" is opened and the grain sold to the highest bidder. There is lastly the interior "bakhár" for the "rabí" grains. This is merely a cross-wall run up at one end of a "kothri" or chamber to a height of about five feet, in the space enclosed by which the different grains are kept, separated by layers of "bhúsá" or chopped straw. The arrangement is made with due regard to the immediate and ulterior requirements of the family. Access to this store room is by means of a short ladder. In all receptacles of grain, dried "mahwah" leaves are placed, in order to keep off the white ant.

171. Of other common articles of house furniture may

Furniture.

be mentioned the "chond" or cylindrical earthen vessel for holding flour, salt &c., and with a varying capacity of from two to five maunds;

the "chirwi" or earthen cooking pot with a wide mouth, of which there are at least three or four in every house; the "galowa" a large coarsely made circular basket in which the bullocks receive their feed of chopped straw or stalks; the "jhowa" a similar basket but smaller, in which is carried to the field the seed for sowing; the "tokri" or "palri" and the "sikhaula," still smaller baskets, with very little apparent difference between them, which are used as refuse baskets and for a variety of common purposes which it is hardly necessary to detail; the "dauri" a bamboo made basket for holding flour in, and which is also used as a grain measure; the "mauni," a small hand basket made of "kása" grass bound with "múnj" (sheath of the "sarpat" grass) and used in sowing. The "mauni" is filled from the "jhowa" and is held in one hand, while the seed is taken out and scattered with the other; the "súp" or winnowing fan made of "sírki" (vide para. 38); the "chalni," "bikna," and "ákha," different kinds of grain and flour sieves; the "múnsar," a wooden instrument with an iron ring at one end, used for threshing purposes; the "pidha" and "bilna," board and rolling pin for kneading, (the "pídha" is some times also a flat stone); the "sil" and "lohra," a flat stone and round stone used for pounding spices, and condiments, in fact a rude pestle and mortar. The "charkha" or cotton spinning wheel used by women only, the "charpoy" or common bedstead and the "machia" a low four cornered stool complete the list of articles of primitive furniture to be commonly seen in the interior of a Pratábgarh peasant's hut. As a rule the owner is careful in observing the old maxim, a place for everything and everything in its place; for one seldom sees confusion and untidiness in his internal arrangements. Filth and rubbish may reign rampant outside and around the dwelling, but generally speaking, the inside will be found to be neat and clean.

172. As might be expected from the foregoing details,

Food.

the food of the masses is exceedingly simple, and varies with each harvest. After the "rabí" harvest cakes made of wheaten flour, ground barley, peas, grain, &c., are chiefly eaten. Rice and other "kharíf" grains succeed to these in their season, and are varied with lentils ("dál"). As a savoury adjunct "ghee" is mixed with their food by those who can

afford it. "Gúr" (molasses) is also a luxury which but few comparatively can afford daily. It is chiefly eaten with the noon-tide "chibena" or parched gram. Vegetables and fruit are, in their seasons, largely consumed. The first meal is generally taken between 9 A. M., and noon, and the second after sunset. Seldom is food taken before 9 o'clock in the morning. For those engaged in agricultural pursuits, the women of the house always cook and prepare their food. In fact, the hard work and general drudgery of the household here, as elsewhere in India, falls to the lot of the weaker vessel.

173. Excluding the wealthier classes who can afford fine muslins, silks, &c., the mass of the population may be separated into two divisions with regard to the nature of the material with which they usually clothe themselves. The least poor of these two divisions wear as a rule the English fabrics here known as "markín" and "nainsouk," while the dress of the poorest class is almost entirely composed of the coarse country materials called "garha," "dhoti" and "gazi." The ordinary dress of the Hindú is the "mirzai" or short jacket with sleeves, below which is worn the "dhoti". Round the head is twisted the "dopattah," which is a long narrow strip of any common material. The Mahomedan usually wears tight "paejamas" fastened round the waist and reaching about six inches below the knee, over which he throws the "kurta" or long loose garment with sleeves, which falls down as far as the knees. The "mirzai" of the Hindú is fastened in front on the right, while the similar fastening of the Mahomedan garment is on the left. The Hindú female peasant attire is ordinarily the "dhoti" and the "lahangah pharia". The former is, as a rule, the dress of the older women, and the latter that of the younger. The "dhoti" is simply a largesheet, two thirds of which are rolled round the body and the remainder thrown over the head and shoulders. The "lahangah pharia", consists of two garments; viz., the "lahangah" a kind of petticoat, commonly made of some stripped or coloured material, fastened at the waist, and the "pharia" a simple piece of some coarse material like "gárhá" &c., and not unlike the "dhoti." It is thrown over the head and upper portion of the body, and the ends in front are tucked in beneath the "lahangah." A "kurti" or short jacket without sleeves, or with very small sleeves, is often

worn with either style of dress. The dress of the Mahomedan women does not much differ from the above, except that the Koreshi women often wear loose "paejamas" and a sheet (or as it is in this instance called "dopattah") thrown over the head and shoulders, thence falling down to about the knees; under this again the "kurti" above described, is usually worn. The ornaments worn by both classes are too numerous and intricate to describe, and have therefore been shown separately in Plates II. and III., which will be found in the appendices.

174. It is hardly to be expected that there should be many wild animals in a district so highly cultivated; nevertheless wolves still exist in the ravines and grass "nallahs," and frequently commit depredations on the flocks of the shepherd. Their numbers are yearly diminishing, and with the continuance of the Imperial grant for their destruction will soon become a thing of the past. During the last ten years 256 wolves have been destroyed, while the total sum paid in rewards has amounted to Rs. 740. For a full grown animal, from Rs. 3 to 6 are allowed and for a cub 1 Re. only. Of enemies to cultivation, may be mentioned the "Nylgái," or "rhoj" as he is sometimes called on the other side of the Ganges,* wild cattle, pig, and monkeys. The latter are to be seen in most large groves and owing to the prejudice against killing them entertained by the Hindús, their numbers remain constant. They are exceedingly mischievous, and their devastations extend from the time the seed is put into the ground until it is ripe for the sickle. Nylgái, wild cattle, and pig are almost entirely confined to the grass or "Cachár" lands on the borders of the Ganges. They occasion very considerable damage in those villages which are within a distance of five or six miles from the river, and travelling as they do in large herds, a night's work is often attended with serious loss to the cultivator. Snakes are not numerous. From January 1865 to the end of 1869, only 255 appear to have been killed for the Government rewards, which amounted to Rs. 56-13-0.

175. There is a fair sprinkling of small game in the Pratábgarh district, consisting principally of the hare, peafowl (*Pavo cristatus*), grey partridge (*Ortygornis pontiacriana*), common snipe

* The white footed antelope. The name "nylgai" (or blue cow) is a misnomer, arising from the ignorance of the natives as to the real character of the animal.

(*Gallinago gallinula*), large grey or European quail (*Coturnix coromandelica*), the bush quail (*Perdicula combryensis*), together with several varieties of geese, ducks, wigeon, and teal. The black partridge (*Francolinus vulgaris*) is a comparatively rare bird, and is to be found chiefly in the "Sarpāt" and "Kása" grass along the banks of the Ganges. I was at the pains, not long ago, of drawing up a detailed report regarding the game of this and the adjoining districts of the Division, in connection with the then most important subject of preservation. As the subject is still one which commands the interest of not a few, I have taken the liberty of appending my memorandum to this report.

176. The rivers and reservoirs both natural and artificial
 Fish. abound with fish. In the former are principally caught the "rahú" the "anwári" (Indian mullet), the "chelhwa", the "sehri", the "saur", "changa", the "tengua," the "singhi", the "belgagra", the "mangúri", the "darhi", the "bám" and the "parhúi." The fresh water prawn called "jhingwa" is also very plentiful. With the exception of the "anwári", all the above mentioned fish may be seen in the "jhíls" and tanks of the district. In the latter, the fishing season commences with the irrigation in November, and continues till May and June. In the rivers, the season is much the same, with this difference, that during the continuance of the first 'speight' of the rains, or, in other words, when the river is in flood for the first time in the year, larger quantities of fish are often caught in one week, than have been taken during the course of several weeks previously. Kahárs are the principal fishermen and engage in the pursuit as a trade; although at the same time other castes at times adopt the calling. Nets of various shapes and sizes of mesh are used in the different localities; while spearing with the "pachki" or tri-furcated spear is also largely resorted to, wherever the water is sufficiently shallow and clear to admit of it.

177. The dák cess in this district amounts to
 District Postal arrangements. Rs. 2,981, and the Government grant-in-aid to Rs. 576, making a grand total of Rs. 3,557. This sum provides for thirteen Post Masters, thirty-six runners and twenty-six delivery peons, leaving a small margin for contingencies. The Post offices with their respective circles have been

shown in Map IV of the appendices. The system, which originated with Mr. Charles Currie, is now too well known to again require detailed description. It has hitherto succeeded, and I have no doubt of its continuing to work well. The pay of the Post Master has been fixed at Rs. 5. This certainly appears a very small figure for a man who can read and write; but unfortunately the state of the available funds does not admit of an increase.* The apprehension is lest, a system of illegal mulcting, under false pretences should, under such circumstances, become prevalent.

178. In addition to the zillah School at the Sadr Station, there are the following schools in the interior of the district.†

Schools.

2 Vernacular Town schools, at Patti and Behár.

1 Grant-in-aid school at Nawábganj, (Pariáwan.)

50 Village Schools.

1 Girls' school at Nawábganj near Bela.

This gives us exactly one school for every forty-one villages, which, considering the average small size of the latter, is an excellent distribution. It was stated with reference to this district in the Educational Report for the last year, that "a village school education can be had in every part of the Pratábgarh district for little or nothing", a result which was hailed with much satisfaction by the late Chief Commissioner.

179. In the zillah school only, is English taught. The zillah school, in addition to preparing pupils for the Canning College at Lucknow, and for the University classes, "must also", it has been distinctly laid down, "play the part of an ordinary village school," and again that the elementary education of the agricultural masses, is "one of the special though incidental duties of the zillah school." The average attendance

Zillah school.

* Are they not often village school-masters, Registrars and the like.—P. C.

† Having been unable to obtain the requisite information regarding the Salôn and Parsadipur parganahs, now included within the limits of the Rái Bareli district, my remarks must be understood to have reference to the new district of Pratábgarh.

during the year 1869-70 was 129, which was 78 per cent of the number registered. Two of the T'alukdárs of the district, Rájah Chatpál Singh of Núrpur* and Babú Mahesh Buksh of Dhyawan, have been educated at this school, which they attended for some seven years. The Senior Inspector has reported that "both have received a very fair education, "and take much interest in the village schools on their estates, "as well as in the zillah school where they were educated." They are still anxious to improve themselves, and devote much of their leisure time to reading English standard works. They are good landlords, and have the respect of their tenantry.

180. With regard to the vernacular town schools, Mr.

Vernacular Town schools.

Harington has recorded that they "are of peculiar interest and deserve "special encouragement. Their high aim is ultimately to "convey in Eastern tongues to Eastern minds the advance "which has been made in Western civilization and thought." The Patti school registers 90 students, of which number 80, or 88·8 per cent., constitute the average attendance; while 52 is the number borne on the rolls of the Behar school, of which the average attendance is 45, or 86·5 per cent. Úrdu, Nágri, and Persian are the languages in which instruction is conveyed. Of the total number of students 116 are Hindús, principally Kshattris, Bráhmans, and Kayeths, and 26 are Mahomedans. There are five teachers on monthly salaries of from Rs. 30 to Rs. 7.

181. The grant-in-aid school at Nawábganj on the

Grant-in-aid school.

estate of Sheikh Dost Mahomed, T'alukdár of Pariáwan, is supported by subscriptions and by the Government grant-in-aid. It is attended by 54 pupils, of whom 20 are Mahomedans and the remainder Hindús. Two teachers are employed, one on Rs. 20 per mensem and the other on Rs. 6. The course is much the same as in the vernacular town school. Sheikh Dost Mahomed takes a deep interest in the welfare of this school, and though far from well off, has contributed handsomely towards the neat and substantial building, which is now the *alma mater* of Nawábganj.

* The head and representative of the old family of Pratábgarh.

182. With regard to village schools, the district may be said to be studded with them.

Village schools.

In Tahsil Patti are	17 schools.
„ „ Pratábgarh	19 „
„ „ Behar	14 „

The attendance has been falling off of late, I am sorry to say, owing chiefly to high prices and to the impoverished circumstances of the agricultural classes, which furnish the largest proportion of pupils. The pressure has the effect of causing the parents to withdraw their sons from the school, and transfer them to the field, where their labours prove more directly remunerative. A succession of good harvests will, I have no doubt, by and bye, put money in the pockets of the husbandman, and restore a good attendance in the schools. The curriculum is reading and writing, elementary arithmetic, dictation, grammar, and composition, geography, the history of India, mensuration of surfaces and land surveying. There are 66 boys in this district who, as members of the senior class, are learning these latter subjects. Mr. Thomson the Senior Inspector, records that he “ considers “ the scheme of studies well adapted to the circumstances of “ the people. A boy entering school at six years of age will “ finish the course thoroughly by the time he is ten or eleven, “ and he will then be very well qualified, as far as school “ learning goes, to manage his business whether as farmer, “ merchant, or clerk.” Of the sons of zamindárs, actual proprietors or under-proprietors in the soil, 316 are students in the village schools, while of others the numbers are :—

Sons of Patwáris and Kanúngos,	...	162
„ „ Cultivators,	...	495
„ „ Artizans, ...	...	129
„ „ Traders and bankers, ...	...	75
„ „ Professional men such as pundits, hakíms &c., ...	...	92
„ „ Government servants, ...	...	32
„ „ Private servants, ...	...	45

Of Hindús, the Kshattri caste as usual preponderates, next comes the Bráhmaṇ, then the Kayeth, the remainder being contributed by the Súdra classes. The proportion of Mahomedan to Hindú students is 36·9 per cent. which, having regard to the relative numbers of the whole population, would seem to indicate a greater desire to avail themselves of the educational opportunities offered them, on the part of the former than of the latter. Sixty three teachers find employment in the village schools of this district, and are in receipt of salaries ranging from Rs. 10 to 5. The majority receive, Rs. 6 to 7. It will be a good thing for the Department when circumstances will admit of the salaries of teachers being raised. The qualifications of several entitle them to higher emoluments.

183. Female education may be said to have made a *beginning*, though a modest one in this district. Last October a girls' school was opened at Nawábganj under the superintendence of the active and intelligent Deputy Inspector, Munshi Mahomed Hosein. The pupils at present only number thirteen, but small beginnings, in a work of such vital importance viewed in reference to the enlightenment of the masses, are not to be despised. Funds are needed, and as these are available, pupils will increase. Curious to discover, and anxious in enquiring, a woman is also eager to impart. One educated woman, as a medium for disseminating knowledge, is worth, in my opinion, ten educated men. I would respectfully suggest that as an encouragement to the cause of district female education, the profits of such villages as have, in the recent settlement investigations, been decreed to be the property of the State, be devoted in whole, or in part, to this laudable object.

II.—HISTORICAL AND ARCHÆOLOGICAL.

184. I now come to the second division of this report, which will embrace the history of the district so far as it can be accurately ascertained, together with a notice of such places as present features of archæological interest. In the prosecution of this task, I shall adhere to the parganah distribution, parganahs being the natural political divisions of the country; at the same time the account of them will be given as far as possible in Mr. King's words.

185. To begin with parganah Pattí Dalipur. The parganah as now constituted is, as indicated by the name, composed of the two parganahs of Pattí and Dalipur. Up to the time of Nawáb Asaf-ud-dowlá (A.D. 1774) these two parganahs had been conjointly known as Jelálpur Bilkhár. The subsequent division of this portion of the country into the parganahs of Pattí and Dalipur as the result of the partition of Harbans Rai's paternal estate between his two sons Dingúr Singh and Náhar Singh, will appear in due course in my predecessor's narrative. It was only in 1863 after the declaration of the revised assessment that these two divisions were again amalgamated under their present designation.

186. Mr. King writes that tradition assigns the first possession of the country to a race "of The Mongils. " Chattrís called Mongils who preceded the Bhars. A family of these Mongils is to be found in " the village of Sújánpur, Taluká Adhárganj, and this is the " only one to found in the tahsíl." Whether the Bhars be considered as an aboriginal race, or descendants of ancient Rájputís, it is very generally believed that the entire district of Pratábgarh was peopled by this race at a very remote period, of which no authentic accounts have been handed down. Mr. King remarks concerning them as follows:—

187. Tradition points out the Bhars as the " primitive " possessors of the country, and in " many places mounds are shewn as The Bhars. " the relics of this people, who would seem to have lived in " fortified dwellings built mainly of burnt brick. It seems " probable that the careful exploration of some of these

"mounds might lead to curious discoveries regarding this old tribe; and I hope that Government will, at some time or other, undertake a work which has perhaps been too long neglected for the credit of a power which can command the services of scientific agents to any extent, in prosecution of antiquarian and historical research."*

188. Parganañ Patti Dalípur, as it now exists, includes 816 mauzas. I give the detail of ownership according to castes.

Landed castes.

						<i>Talukdár.</i>	<i>Máfríd.</i>	<i>Total.</i>
Bachgotí,...	...	...	...	...	...	683	35	718
Durgbans,	...	...	...	...	...	15	0	15
Sombansí,	...	...	...	...	...	0	6	6
Bráhmañ,...	...	...	...	...	...	0	54	54
Kayeth,	...	...	...	...	...	0	4	4
Goshain,	...	...	...	...	...	0	1	1
Raikwár,	...	...	...	...	...	0	2	2
Rájkumár,	...	...	...	...	...	0	2	2
Bach,	...	...	...	...	...	0	1	1
Bhát,	...	...	...	...	...	0	1	1
Bilkharía,	...	...	...	...	...	0	8	8
Sheikh,	...	...	...	...	...	0	1	1
Pathán,	...	...	...	...	...	0	2	2
Total, ...						698	117	815
Government village, ...								1
Grand Total, ...						0	0	816

The 683 Bachgotí T'alukdári villages constitute the following estates:—

Pattí Saifabád,	...	...	...	share	$\frac{11}{20}$
Pattí Saifabád,	...	...	...	share	$\frac{9}{20}$
Adharganj.					
Raipur Bichúr.					
Madhpur.					
Oreyadfh.					
Dariapur.					
Dasratpur.					
Ishanpur.					
Atgawán.					

*The remaining fifteen T'alukdári villages compose the Durgbans Estate of Parhat on the Jounpur border. There are less Mahomedans in this tahsil than in any one of the other three tahsils of the district.

189. At the time of the Rájpút colonization, after the fall of Kanouj and the dispersion of the Dikhit colony of Samoní, Ghybar Sáh,† fourth son of Jaswant and great grandson of Balbhadra

*This hope has since been realized in the recent appointment of Major General Cunningham as Government Archaeologist for all India.

† Mr. C. A. Elliott in his *Chronicles of Unáo* gives the name as *Khyráj*, but this I believe to be incorrect.

Dikhit, migrated into Oudh, took possession of the fort known as "Köt Bilkhar" in mauza Bilkhar, (now included within the limits of mauza Ayeápur on the left bank of the Sye), and settled there. His descendants came to be known as *Bilkharias*. Whether this name was assumed from the place itself or from a famous "Mahádeo," (still to be seen at the spot), called "Bilkharnáth," which was enshrined therein, must for ever remain doubtful. At this point I shall allow Mr. King to take up the history of the parganah.

190. "Imperial hostility, which caused the destruction
 The Bachgotís. "of the Bhars, indirectly led to the
 "next scene of the drama. Alá-úd-
 "dín Gorí's* wrath was kindled against the Chouhán Kshattris
 "of Mynpurí, and he vowed their destruction. These Chou-
 "hán's, were formerly known as "Batsgotís," a name derived
 "from a saint named "Bats," the founder of their race. To
 "this old name the devoted clan recurred to conceal their
 "prescribed name of Chouhán; and hence came a clan of
 "Kshattris now known as "Bachgotís." Two members of
 "this clan migrated eastward; and native history records
 "that in the month of Sawan 1252 Sambat, (about 1200 A. D.),
 "Bariár Singh, Bachgotí, came with his brother Kans Singh
 "from Delhi, two adventurers apparently, in search of ser-
 "vice or of plunder. Kans Singh proceeded to Bengal, and
 "I am not aware whether his fortunes can be traced; but
 "Bariár Singh entered the service of Rájah Rámdeo, the
 "Bilkharia lord of not only Pattí, but much other land in
 "the neighbourhood. Bariár Singh rose to be the chief
 "military officer under his master; and his ambition was
 "encouraged by his marriage to Rájah Rámdeo's daughter.
 "It is said that the Rájah, on the approach of death, advised
 "his son Dalpat Sáh to rid himself of so formidable a sub-
 "ject; but the letter containing this advise fell into Bariár
 "Singh's hand, and he anticipated the treacherous counsel
 "by putting Dalpat Sáh to death, and seizing the estate for
 "himself. Another account is that he was peaceably married
 "to Rámdeo's daughter and heiress, and thus succeeded his
 "father-in-law. This story sounds tame in comparison with
 "the other, which should in the interests of history, be
 "preferred."

* For Gorí, read *Khiljí*.—P. C.

191. "Bariár Singh being thus master of the vast estates of the Bilkharia, becomes the starting point in our history, which will be occupied in following the fortunes of one part of his descendants. Before however doing this, I will give a brief account of his immediate issue with their present positions. Bariár Singh had four sons.

1st. "Asal Singh, from whom is named a parganah in Sultánpur."

Second.—"Gajráj, or Gúngé, whose descendants are called Rajwárs, and live in the Chándah parganah of Sultánpur, in t'alúkas Rámpur, and Gárapur, &c.

Third.—"Ghátam Rái, whose few descendants can now only be found in the Kamípur, Sikrí, and Barha villages of Dálípur, and Mehrúpur of parganah Pattí.

Fourth—"Ráj Singh, who inherited such portions of the estate as were not disposed of among the above. Though the youngest,* he succeeded to the title."

192. "The descendants of Ráj Singh deserve a passing notice, as they are now to be identified as the T'alukdárs of some important estates.

First.—"Chakarpati, the youngest, succeeded his father in Pattí &c.

Second.—"Rúp Singh, whose descendants are now T'alukdárs of Hassanpur in Sultánpur; and having become Mussulmans are known as Khánzádas.† The story of their conversion to Moslem faith is variously told, and I will not trespass on a domain of fable which strictly belongs to my contemporary, the Settlement Officer of Sultánpur.

Third.—"Asnih Singh, whose descendants, under the name of Rajkúmárs, are in the estates of Deraí and Meopur in Faizabad.

* Deeper research has satisfied me that he was in fact the eldest and accompanied his father from the west.—P. O.

† The Rájah of Korwar is the present Hindú representative of Rúp Singh.—P. O.

Fourth.—"The younger son, having succeeded to his father's estate, becomes a fresh starting point. Chakarpatí had two sons; Bahoubár, whose descendants are to be found in the Atteksan iláka of twelve villages, which however has not maintained its independence, part having been absorbed into an estate in the Sultánpur district, and part having been re-united to the Pattí Saifabad estates by mortgage some sixty years ago."

193. "Chakarpatí Singh's second son was Gosyn Singh,
Gosyn Singh. "who had four sons.

First.—"Harbans Rái, the youngest, succeeded to the title and estates."

Second.—"Hamír Deo or Haram Deo Singh, whose descendants are in an independent village called Sirsi, and in Sarai Jamwári in the iláka of Madhpur.

Third.—"Karam Pál Singh, whose descendants are in Ujla and Mahdi of parganah Dalípur.

Fourth.—"Lakhan Sen Rái, whose posterity are in Sheosat and Phenhán; the former an independent village, and the latter in the Adharganj estate. Harbans Rái, the younger son, had two sons, Dingúr Singh and Náhar Singh. Up to this time the estate had gone by the name of Jelálpur Bilkhar; but on the death of their father the brothers divided the estate, and it is observable that if the chronicles are true which say that up to this time the youngest son had been the usual successor of his father, they may be credited here in the reverse, and henceforth we shall find that the course of nature was followed, and the elder son succeeded to his father's estate and title. Dingúr, elder son of Harbans, got 11-20ths in the division of the paternal estate, and Náhar Singh got 9-20ths. The former estate was called Dalípur, the latter Pattí, and from the division the two parganahs so named begin a separate existence."

194. "Dalípur has been lessened by the transfer of an
Chilbila. "estate called Chilbilá to the estates
"and parganah of the Sombansí
"Kshattris in Pratábgarh."

195. " Pattí was increased by the annexation of thirty-
 " six villages known as Mohál Sonpúra
 Sonpúra (Bais.) " on the extreme east of the district.
 " This was effected by Diwán Samr Singh in 1222 Faslí;
 " (about) fifteen other villages of Byjampur were acquired by
 " him from Bais Kshattris, and the estates of Saifabad, fifty-
 " two villages, were wrested from the Maliks (a Mahomedan
 " family) by the same T'alúkdár. Both Pattí and Dálípur
 " have been divided into several estates, now held by their
 " several owners.

196. A few details will be given of the eldest branch
 of the family, which demands the first notice.

197. " Fifth in descent from Dingúr Rái, T'alukdár
 " of the parganah of Dálípur, was
 Parganah Dálípur. " Súján Rái; who was succeeded by
 " his son Gaj Singh. This T'alukdár had two sons who sur-
 " vived him, Rái Bodh Singh and Báaz Bahádur. The latter
 " procured a division of the paternal estate, and was the
 " founder of the Dariápur iláka, the second in importance in
 " this parganah.

198. " The history of the Dalípur, (or as it is now
 History of the Adhárganj " called the Adhárganj', family pre-
 family. " sents a succession of violent deaths.

" Súján Rái and his son Gaj Singh were killed by a
 " sheikh family of the Machlí Sháhar parganah in Jounpur,
 " which borders on the Dalípur parganah. Rái Bodh Singh
 " (the chief of this house, who received the title of Rái from
 " the Hasanpur Rájah of Sultánpur), joined Nawáb Sújá-úd-
 " dowla in his war with the British, which ended with his
 " defeat at Baxár in 1775 A.D. Adhering to the fortunes of
 " the Nawáb, he is said to have been killed at the subsequent
 " battle of Mahoká.

199. " He was succeeded by Rái Bhowáni Singh, who
 " was followed by his son, Rái Mihrban
 Rái Mihrbán Singh. " Singh, who was the last of the
 " family who held the parganah of Dálípur by a single reve-
 " nue engagement. About 1780 A. D., this T'alukdár fell
 " into arrears, and adopting the usual policy, fled beyond the
 " Oudh border to Bindáchal, south of the Ganges in the

“ Mirzapur district. He died very shortly after this, leaving
 “ three sons,

- “ 1. Rái Bidesrí Baksh.
- “ 2. „ Chaúhárja Baksh.
- “ 3. „ Sitlá Baksh.

“ True to their instinct, these brothers kept up such a
 The three sons of Mihrbán Singh. “ reign of terror and disturbance, by
 “ plundering and murdering those
 “ who submitted to the officers of Government, and made
 “ terms for the payment of the revenue, that they were soon
 “ permitted to return to their homes, and by degrees to ac-
 “ quire some considerable portions of their ancestral estate.
 “ Rái Bidesrí Baksh acquired the following sections of the
 “ estate,

“ Adharganj, containing	36	villages.
“ Havelí,	ditto	12 do.
“ Kharhar,	ditto	22 do.
“ Wári,	ditto	21 do.

91

“ He died about 1824 A.D., being killed by the T'aluk-
 “ dár of Pattí Saifabad of 9-20ths; and, being childless, was
 “ succeeded by his brother Chaúhárja Baksh who recovered
 “ sixteen villages of the parganah, which had been since Rái
 “ Mihrbán Singh's flight settled with the villagers. He died
 “ in 1844 and left no issue, save an illegitimate son and
 “ daughter by two women. The son, Bisesur, is provided
 “ for in the village of Mehdeorí. The younger son of Rái
 “ Mihrbán then succeeded to the estate and died in 1852,
 “ but not before he had added four more villages to the estate
 “ by revenue engagement for them. He also got the village
 “ of Phenán by fighting the Mádhpur T'alukdár for it.
 “ He was succeeded by his son Kálka, who died, as some say,
 “ by an accidental discharge of a pistol, but, as others say,
 “ by his own hand, in consequence of discovering his mother
 “ in an intrigue with a servant. He was followed in 1858 by
 “ his brother, the present T'alukdár, Rái Mádhopershad.
 “ The residence of the T'alukdár is in the village of Dalípur,
 “ some six miles from the head quarters station, in a south
 “ east direction.”

200. "It will not be necessary here to recount the
 "family annals of each of the houses
 The Bachgotí clans. "of the Bachgotí clan. They would
 "be found more fitly in a history of the landed families of
 "the district. My object in the above sketch has been to
 "give a clue connecting the chief house of the clan with
 "the days of old, and to shew how the other families have
 "sprung from the parent stock."

201. "I will devote a short space to the history of the
 "Pattí families in matters which, being of comparatively re-
 "cent occurrence, may be of value to those whose duties re-
 "quire a knowledge of such annals. Samr Singh, eighth in
 "descent from Náhar Singh, (whence Pattí as a separate pro-
 "perty dates), was a minor when his father Dir Singh died.
 "His factotum was one Kishna Pánde,
 Kishna Pánde. "whose family fortress is still to be
 "found in Púre Sheopershád in the village of Kohraon in
 "the Dasratpur estate. He proved faithless. Instead of
 "paying the revenue he embezzled it, and then got the en-
 "gagement in his own hand and ejected the hereditary
 "master, who fled to Rewah. For twelve years Kishna
 "reigned; but Samr Singh, grown up, allied himself with
 "the powerful Rájah of Pratábgarh, and overthrew and slew
 "the treacherous Bráhmán, whose posterity have acquired
 "an under-proprietary title in Púre Sheopershád from our
 "Settlement Courts."

202. "The parganah of Pattí, as constituted till its re-
 "cent consolidation with Dálípur, was a most remarkable
 "instance of the conterminousness of the property of a clan
 "with the limits of a parganah. There was not a single
 "village in Pattí which did not belong to a Bachgotí iláka
 "till recent arrangements included the Parhat estate of Rájah
 "Mahesh Naráin Durgbáns,* fifteen
 The Durgbáns. "villages, in the parganah. Neither
 "was there one independent village. In Dálípur there are
 "zamindárs not Bachgotís, nor even Rájputés."

"The old Bilkhária clan has a few specimens still in
 "Pattí chiefly in the northern portion in and about the now
 "extinct Aurangábad Taluka, where they hold eight villages.

* "The Durgbáns is said to be really an offshoot of the Bilkharía clan descended from
 "Durgádás, second son of Rájah Ramdeo above mentioned."

“The only two Bilkharia T’alukás, those of the Rájah of Umri and the Bábu of Antú, are, and have been for many years included in the Pratábgarh parganah, of which we shall speak presently.”

203. “There are some Bráhmaṇ zamíndárs in fifty-four villages, who, however, owe their lands to grant from the Bachgotís. They are Sarwaria Bráhmans. The Pánde family is the hereditary Gúru family of the Bachgotís. The Patti family Gúrus of Bachgotís. Gúrus will be found in Asogpur. Those of Dalípur are in Padiapur now part of the village of Ratanmye.

“Three villages belong to Mussalmáns, who acquired them by service rendered to the Dalípur family.”

204. “The tahsíl of Patti was subordinate to the Názim of Sultánpur. A chakladár used to be posted to the three parganahs of Patti, Dalípur and Pratábgarh. His head quarters were at Pratábgarh and his usual camping grounds on his tours were in Bibípur close to Patti, Tardah, Sarabjítpur, Wárf and Jogípur. It is not worth while to give details of each Názim; I will notice only those whose administration or mal adminstration produced results which are worth knowing.”

205. “Rájah Hulás Rái (from 1201 to 1203 Faslí) endeavoured to arrest Díwán Zabar Singh of Patti T’aluka in 1203 Faslí, and an encounter took place in Jaesingarh, where the chief-tain’s fort was. Zabar Singh fled, and a Pánde Bráhmaṇ, named Deoman of Asápur, engaged for the payment of the revenue of the whole parganah for 1204-5 Faslí. In 1206 Zabar Sing recovered his position. Rájah Bhowání Parshád, who was Názim for one year, (1204 Faslí), proceeded to coerce the Bais villages of Sonpurá, and seized Isrí Baksh and Pargásh Sing (both now alive) as a material guarantee. The Bais rose as one man, and attacking the Názim, effected the release of their leaders before they were taken far. They then withdrew across the border into the Jounpur district, but the removal of the Názim from office enabled them to return to their homes very shortly.”

206. "Mír Golám Hosein, (Názim from 1226 to 1230 Faslí), to punish Rái Prithípál Singh, Battle of Dáúdpur. "T'alukdár of Raipur Bichur,* for "the murder of one Bahádur Lál, a kánúngo, (father of pre-sent kánúngo Sítul Pershád), invested the fort of Dáúdpur, "and for nineteen days the battle raged. On the 20th, Prithípál Singh fled, and for three years the estate was held "khám.' Then the T'alukdár's elder son, Jagmohan Singh, "took the engagement for the estate for two years. In 1232 "Faslí, Prithípál Singh recovered it. Jagmohan is still alive, "but from that time he has been an imbecile."

207. "In Táj-ud-dín Hosein Khán's, (Názim from 1231 "to 1234 Faslí), term of office, a not- Battle of Lohár Tára. "able fight took place between Rái "Bindesrí Baksh of Dalípur and Díwán Prithípál Singh of "Oreyadih and Jámtáli, for the possession of some border "land in Lohár Tára. The Dalípur T'alukdár was killed, "and his tomb is to be seen in Lohár Tára. Hence there is "hár" (grudge or feud) betwixt the present Dalípur T'aluk- "dár, Rái Mádhó Pershád, (nephew of Bindesrí), and some "of the Pattí families, who are closely connected with the "Oreyadih T'alukdár, and they neither eat nor drink, nor "halt in each other's villages."

208. "In 1235 Faslí, Rájah Darshan Singh, (a Shakaldíp Darshan Singh (Názim). "Bráhmañ of no high caste), invested "the fort of Chauhárja Baksh, T'aluk- "dár of Dalípur, (successor to the slain Bindesrí). The T'aluk- "dár as usual escaped, and shortly afterwards reinstated him- "self in official favour. Darshan Singh was twice Názim, "once from 1235 to 1241, and again in 1245-46 Faslí."

209. This man, who has achieved notoriety since, was "Názim from 1252 to 1254 Faslí. His Man Sing (Názim). "term of office was not remarkable. "In 1255 Faslí, Wájid Ali Khán, for some private grudge, " (people say concerning an elephant, which Rai Prithípál "Singh of Dáúdpur had refused to give him), allied himself "with that T'alukdár's two sons, Drigbiye Singh and Randhir "Singh, (the latter had by adoption acquired an independent "estate now known as the Hissa half or 9-20ths of Pattí "Sáifabad), and invested the fort of Dáúdpur. After eighteen

* Died in 1866.

“days fighting, the T'alukdár was obliged to evacuate the place, and escape into British territory. The son, Drigbije Singh, obtained the estate, but matters were accommodated in two months, and the father returned to power.”

210. “As an instance of T'alukdár's tenure and me-
The zamíndárs of Phenhán and Horilpur. “thod, it may be worth while to re-
 “count how the zamíndár of Phenhán
 “and Horilpur, which villages are and were in the Dalípur
 “estate, took on himself to mortgage his lands to Debí Singh
 “of Madhpur. Sitla Baksh of Dalípur at once resented the
 “liberty, and the bands were mustered on each side. They
 “met in Phenhán. The fight was determined by the capture
 “of a Madhpur cannon by Sítlá Baksh's men, and the villages
 “remained as they were. Another illustration of T'alukdári
 “manners is the story of Randhír Singh (late husband
 “of Thakuráin Ajít Kúer of 9-20th Pattí taluka, and son as
 “aforesaid of Rái Prithípál of Ráipur) and Mangal Pershád.
 “The former, bearing ancient hostility to the latter, seized
 “him one day in Bishnganj in the Sultánpur district when
 “off his guard, and tortured him to extort money. After a
 “month of this work he let him go. Mangal Pershád ap-
 “plied to the Názim Agá Alí Khán for redress, which Ran-
 “dhír Singh did not wait to see administered; but fled the
 “country and remained under the guise of a merchant for
 “many months travelling from place to place. At last spies
 “tracked him to Kasotá in Allahabad, where the Ma-
 “gistrate of the district arrested him. He was made
 “over to the Názim who went to Allahabad to take him.
 “He was very properly* kept in painful confinement at
 “Lucknow, and was released only when the British Govern-
 “ment was established in Oudh.”

211. I now propose to record a few notes in connec-
Places of Note. tion with the old fort of Bilkhar, the
 temple of Chouharja at Parasrámpur,
 the villages of Dáúdpur, Pattí and Dalípur, which are the only
 places of any archæological interest in parganah Pattí Dalípur.

212. With regard to the old fort of Bilkhar, the ká-
 núngo gives the following account,
 “Kot Bilkhar.” which is currently believed in these
 parts. Many hundreds of years ago Ghybar Sáh, ancestor of
 Rájah Rámdeo Bilkharia, came from head quarters with Ásá-

* Opinions differed at the time, and the Judicial Commissioner who had been Magis-
 trate of Jounpur ordered the release,—P. C.

jít ancestor of the Pattí kánúgos, armed with instructions to exterminate the Bhars, and provided with a title deed bestowing on him the zamindárá of the entire parganah. Having successfully performed the former part of his mission, Ghybar Sáh took possession of the broadlands of the parganah, and, establishing himself in mauza Bilkhar, built therein the famous fort known as "Kot Bilkhar," the ruins of which remain to this day. This fort may be said to have been the historical rallying point of the Bilkharias. A "Mahádeo" or representation of the deity, which is still to be seen within the ruins, is, and has been from time immemorial, known as *Bilkharndth*." A fair is annually held here on this account, which takes place on the 13th of the month of "Phagún" (February-March) and attracts about 2,500 people from the more immediate neighbourhood. If procurable, Ganges water is poured on the idol, otherwise water from the Syc; while offerings of flowers, fruit and pice complete the ceremony. The fort of Bilkhar was successively occupied by the descendants of Ghybar Sáh down to Rájah Rámdeo Singh, with whose rule the supremacy of the Bilkharias terminated. It is further asserted that some 600 years or more ago, Bariár Singh ancestor of the Bachgotis slew Rájah Rámdeo and took possession of the fort, and his descendants to the time of Harbans Rái occupied it, when the paternal acres were divided between Dínur and Náhar Singh, the two sons of Harbans Rái. "Kot Bilkhar" fell to the lot of the former who is ancestor in a direct line of the present Talukdár of Dálipur, Rái Mádhopershád Singh. Dínur Singh and his heirs continued to occupy the fort down to the year 1180 Faslí (A. D., 1773), when the last owner Rái Mihrbán Singh came into collision with the Názim, who razed the fort and left it in ruins. The spot is on the left bank of the Syc some seven miles from the head quarters of the district. The ruins of the old fort may be seen on an elevated plateau surrounded on three sides by ravines and broken ground covered with scrub jungle, and on the fourth side by the river. The fosse is clearly distinguishable all round.

The temple of Chouhárja. 213. Concerning the temple of Chouhárja my predecessor has placed the following on record.

"In the village of Parasrámpur in the Dariápur Iláka, "is situated a noted fane of the goddess Debí, who is worshipped under the name of Chouhárja. It is said to be of

“superlative antiquity, and in proof of it, the priests assert that the hero Alha, whose praises and deeds form the subject of minstrels’ songs to this day, and whose tomb is shewn at Chunár, worshipped Debí here, and made a well at the place, which is still visible. Indeed Alha is said to have continued his visits to the shrine long after he disappeared from mortal life; and stories of his apparitions are told, but I need not relate them.”

Two fairs take place here annually: one on the 8th Kúar (September-October) and the other on the 9th Chait (March-April). On each occasion some 6,000 people within a radius of about 20 miles or so collect at the spot. In addition to the observances recorded above with reference to “Bilkharnáth,” extensive sacrificial offerings of goats and sucking pigs are made at this shrine of Chouhárja.

214. Dáúdpur in the Ráipur Bichúr T’aluká, Hissa 9-20th, was formerly a place of some note. It is traditionally asserted that the founder of the town and fort, Dáúd Khán, was in the first instance a Bhar, but that alarmed for his safety at the Mahomedan invasion he embraced the faith of Islam and returned as an adherent with the conquering A’lá-ud-dín Ghori * to the Sultán’s Court. He was then rewarded with a grant of twelve villages in this part of the country and dubbed a Kúmedán within the “Súbah” of Allahabad. His two brothers Ibráhim Khán and Sáif Khán founded, about the same time, the two adjacent villages of Ibráhipur and Serai Sáif. After a lapse of some time, the property of Dáúd Khán and his posterity passed into the hands of a family of Bistráha Kshattri† (an offshoot of the Bachgoti clan), and was by them held until 1182 Faslí (A. D., 1795), when it became incorporated in the t’aluká of Pattí Saifabád. On partition of the latter estate in 1217 Faslí (A. D., 1809) Dáúdpur went into the t’aluká of Ráipur Bichur. The two sieges, which have rendered the fort of Dáúdpur famous, have already been narrated in Mr. King’s account of the parganah. It was only levelled in A. D. 1858, when orders were issued to destroy all native standing forts. Dáúdpur itself has now dwindled down into a small and insignificant village.

* Khilji. The Ghori of that name never came to Oudh or Allahabad.—P. C.

† These Bistráhas were a *degraded* offshoot of the Bachgotis, owing, it is said, to a mésalliance. The term is derived from “Bisár”, a Sanskrit word signifying seed which has been borrowed in advance from a Mahájan in contradiction to *saved* seed, and is used to denote impurity or rather what is improper.

215. At the time of the partition of Harbans Rái's estate, Náhar Singh built a fort within the limits of mauza Kúmbya Makalpur (probably a corruption of Mongilpur) and named it *Pattí* i. e., share in division. Lands of adjacent villages were taken up, and in due time mauza Pattí came into existence. Some time in the sixteenth century the Chakladár for the time being came and attacked the fort of Pattí in order to compel compliance with his fiscal demand. The T'alukdár, Gobind Rái, ancestor of the present T'alukdárs of Pattí Saifabád and Ráipur Bichur, resisted. In the struggle which ensued, the latter was accidentally killed by the hand of one of the Chakladár's soldiery. Upon this the fight raged more fiercely than before, and, lasting for six or seven days without intermission, terminated in the evacuation and destruction of the fort. Upon the ruins are now built the Government Police thanah and tahsíl.

216. Unfortunately but little is known about this place, which nevertheless bears evidences of having been a town of no inconsiderable size, judging from the extent of ruins which are to be seen far beyond the limits of the present village site. It is believed to have been founded by Dalip Singh Bilkharia, fourth in descent from Ghybar Sáh. Up to the time of annexation a Tahsildár was quartered here, the garrison consisting of a "Tumán" or 100 men and one gun.

217. As in the case of Pattí Dalipur, the parganah of Pratabgarh is co-extensive with the tahsíl. It contains 634 mauzas which are held as follows :—

	<i>Talukdári.</i>	<i>Máfrad.</i>	<i>Total.</i>
Sombansi, ...	300	148	508
Bilkharia, ...	4	13	17
Bráhma, ...	*10	37	47
Bais, ...	*11	0	11
Kayeth, ...	*2	12	14
Kshattri, ...	*1	0	1
Bhát, ...	0	3	3
Raikwár, ...	*2	0	2
Raghabansi, ...	*1	0	1
Chandwaria, ...	*1	0	1
Sheikh, ...	0	12	12
Pathán, ...	*9	2	11
Fákir (musalman,) ...	0	1	1
Christians, ...	0	5	5
Total, ...	401	233	634

* These are all Loyal Grantees, having been rewarded out of the portion of the Sáfáchar estate which was confiscated by the British Government owing to the discovery of a concealed gun in 1850. These grantees are entered in the lists appended to Act I. of 1850, and are therefore styled Talukdári in contradistinction to "Máfrad."

The Talukás comprised under the 360 Sombansí villages are,

Bahlolpur,	Sújákhhar,
Tiroul,	Paispur,
Dándikáchh,	Brithiganj,
Domipur,	Núrpur,

while the four Bilkharia villages constitute the miniature taluká of Antú, paying a revenue of Rs. 3,546-8.

218. Pratábgarh is the Sombansís' country. Beyond its limits they are rarely met with. Of course, I except the other colony in the Hardui district. Mr. Carnegy states that "the Sombans of these days" "give their daughters to the Goutain, Baghel, "Gáharwár, and Mynpurí Chouhán clans, and this indicates "a higher status than is enjoyed by the local Bais, Bisein "and Rájkúmár tribes." Mr. W. C. Benett, c. s., in his report on the chief clans of the Rái Barelí district, has some interesting remarks about the Sombansí clans more especially in connection with the Tilóí Ráj of Súrat Singh (between 1670 and 1680 A. D.), and as they may serve to render more complete the history of the parganah as given by Mr. King, I shall offer no apology for transcribing them in this place.

219. "This tribe are found at the beginning of connected "history at the fort of Jhúsí, near "Allahabad. They have no further "traces of an immigration, and their "tradition connects them for an indefinite period with their "present dominions. The family worship is paid to five "saints, four of them princes of the Sombansí blood, and the "fifth a Gáhrwár Rájah of Benares, who successfully abstracted themselves into nonentity during the *Dwápurýug*. "The principal of these, Alárikh, gave his name to the town "and parganah Alárikhpur, contracted into Aror and since "named Pratábgarh, and is perhaps identical with the Alap "Rikh of Dalmau tradition, who resided in the Ganges forests, and whose teaching enabled Dal and Bal to attain "their wide dominion. Two remarks may be made here, "first, that the worship of the Manes of their ancestors is "common to the Sombansís and several low castes in their

Mr. W. C. Benett's account
of the Sombansís of Pratábgarh.

"neighbourhood. *Bdre Purukh* is one of the favorite local "Penates, and shares with *Siaur* the jackal and *Kare Deo* the "snake, the chief offerings of home devotion. Another is "that the most ancient tradition discovers the Sombansís on "the northern, and the dawn of history on the southern "banks of the Ganges. An intermediate tradition attested "by the numerous remains of their peculiar forts, points to "the existence of a Bhar ráj in the territory occupied before "and after by the Kshattris. The commencement of the "pedigree is, as usual, marked by some historical convulsion. "Sakráma Singh had three sons, one of whom went to Nepál, "the second to Hardui, while the third remained at Jhúsí. "The son of the latter was cursed by a Músalmán Fakír, "Sheikh Takí, and lost his kingdom. The usual posthumous "son was born in exile, and with the name of Lakhan Sen "founded the kingdom of Aror. One of his sons was a "convert to Islám, and in the eighth generation some subor- "dinate centres of power began to branch off from the main "ráj. No prince of this race attained any extraordinary "distinction before Pratáb Singh, who in the last quarter of "the seventeenth century, consolidated the power of his clan, "built a huge new fort at Aror, which has since been known "by his name, and assumed all the characteristics of inde- "pendent sovereignty between the territories of the Bach- "gotis, the Rajes of Mánikpur and the Kanpuriás. He main- "tained an organized army composed chiefly of the militia "levies of his clan, and furnished with a corps of sappers and "miners enrolled from the Lunias of his parganah, and he "provided for the population and tillage of his dominions by "liberal grants of waste land to Bráhmans and others."

220. "A prince of Súrat Singh's energy was not likely
 "to remain long at peace with his
 "neighbours, and a friendly interview
 "afforded him the desired pretext for
 "invading the *contiguous domains of the Sombansís. Pratáb
 "Singh was lame and on asking after Súrat Singh's health, re-
 "ceived the ordinary polite reply, "*áp ke kadam dekhne se,*"

* "The present territories of the Kanpuriás and Sombansís are separated by the wide "estates of the Bisein, but it does not appear that at the time of Súrat Singh, the leaders of "that tribe had attained the dignity of independent sovereigns. A very large part of their "present property was under the rule of the Musalmáns of Mánikpur, and of their three "principal houses we find Rámpur ranged with the Kanpuriás and Dora and Dingwas with "Sombansí. It is probable that they respectively owned the nominal supremacy of the "chieftain in whose army they fought.

“ to which he angrily retorted with reference to Súrat Singh’s blindness, “ I too am well ” “ *áp ke chashm dekhne se.* ” The personal insult was eagerly welcomed, and Súrat Singh marched at the head of his clansmen against Pratábgarh. He was met at Handour, and an obstinate battle resulted in the defeat of the Kanpurías. As their chieftain was being carried from the field, he felt the wind strike on his sightless eyes, and asked from which quarter it came ; and the answer, from the west, conveyed the first information of his defeat. His retreating forces were covered by a zamindár of Nain, who commanded the then unusual arm of a hundred matchlock men and who for this received the grant of thirteen villages in the Salon parganah, which formed the root of the present large Nain t’alukás.”

221. We may now pass on to the more detailed history of the parganah as given by Mr.

Mr. King’s account of the parganah.

King,” In this parganah the Bhars “ are said to have been the first inhabitants of whom there is now knowledge. The Raikwár Rájpúts are said to have effected a footing in about one-third of the parganah as early as 554 Faslí, and they were thus prior to the Sombansís, who hold now undisputed sway in the parganah. These are a very high caste of Kshattris, and give the following account of themselves. It may be known to the curious in such matters that Kshattris are said to have two primary classes, Bánsik and Jaggik. The latter are those whose original stock can be traced to the creative power of some saint, as in the case of the Bachgotis of Pattí. The Bánsiks are those, whose origin defies research. They are in fact a kind of Melchisedecs without father without mother &c. &c. To this highly ancient race the Sombansí clan belongs. In the eighth generation from Bráhma (!) was the Rájah Jagat, who had one son called Púr and one called Jad, by different wives. Púr is the ancestor of the Sombansís and Jad of the Jadubansís. Ninety generations from Púr came Rámdeo, father of Bye Sen, and here we come to what may be history. Bye Sen had his castle at Jhúsí *near Allahabad on the north bank of the Ganges. This castle can be still pointed out I am told.

* For on account of Jhúsí and the Rájah Hárbonq who dwelt there, see Elliott’s Glossary under “ Hárbonq ká ráj.”

222. "To relapse into fable; Rájah Bye Sen one day was
 Birth place of Lakhan Sen. " visited by a Musalmán saint, Sheikh
 " Naki, who very unreasonably re-
 " quested him to clear out of the castle and leave it to the
 " saint. The Rájah naturally refused, and was not prevailed
 " on by the entreaties of his Rání, who took part with the
 " Sheikh. The saint of course killed the Rájah, and consoled
 " the Rání, (who was pregnant), with the assurance that she
 " should have a son of great renown. She went off north-
 " ward as directed by the saint, and arriving at the ancient
 " shrine "Pánchosidh" near the town of Pratábgarh, gave
 " birth to a son, Lakhan Sen."

223. "The parganah now called Pratábgarh was then
 The parganah of Aror. " known as Aror, and was held by
 " Bhars and Raikwár Kshattris, Lakh-
 " an Sen, grown up, got from the King the Ráj of the Aror par-
 " ganah, in lieu of Jhúsi, and subdued or expelled the proprie-
 " tors. This was about 666 Fasli, (1258) A.D. The village of
 " Handour, some twelve miles from Bela, and lying on the main
 " road to Rái Bareli was the residence of Lakhan Sen. A
 " high commanding mound is now clearly visible from a great
 " distance, and is pointed out as the site of his castle."

224. "He had three sons, Gohanwár Deo, Malúk
 Malúk Singh, " Singh and Jaeth Singh. Gohanwár
 " begot Udhrandeo and wished to
 " transfer his power to him while he himself yet lived.
 " Malúk Singh objected, and went to Delhi to get help
 " which he purchased by becoming a Musulmán. He was
 " appointed Súbahdár of Allahabad, and married a princess
 " of the imperial family. Thence he invaded his brother's
 " dominions, and expelling the chief, desired to convert the
 " whole clan of Sombansís to the Mahomedan faith. This was
 " too much for the mild Hindú, and Malúk was proscribed.
 " Gohanwár Deo agreed with his brother Jaeth Singh that
 " the title and estates should be the prize of him who should
 " kill the apostate invader. Hereon Jaeth Singh affected
 " to desert to Malúk's side, and being taken into his confi-
 " dence, assassinated him and his wife at a place called Phul-
 " wári near Pratábgarh."

225. "Their tomb is now to be seen in the village called
 Jae Singh. " Teongá, at a place called Phulwári.
 " Thus the younger brother became Rá-

“jah, and the elder took the title of Bábú and an estate of
 “twenty-four villages. His son, Udhrañ Deo, is the ances-
 “tor of the now existing families of Sújákhār, Chilibila, Gou-
 “radánd, Chattarpur and Gonda.”

226. “Jaeth Singh Deo left a son Kán Deo, who had
 “four sons, Rám Singh, Kán Singh,
 Rám Singh, “Gían Singh, and Prithimí Singh,
 “Rám Singh had five sons, whose descendants hold the estate
 “Banímau, Chátmau, (lately decreed to one Rái Nand Kumár,
 “an ex-chakladár, and who seems likely to have but a bad
 “bargain in his estate), Mahrí Sipáh and Barista. Rám Singh’s
 “four sons are now represented by the owners of Kamáipur,
 “Achalpur, Sahodrpur, Karnpur, and Ajgara.

227. “Gían Singh’s progeny are in Ankodhia and
 “Lakhápur. The youngest son Pri-
 Rájah Prithimí Singh. “thimí succeeded to the Ráj. His
 “grandson, Súltán Sháh, led a force in aid of the Delhi
 “Emperor, then warring in the south of India. His exertions
 “were crowned with success, and in return he acquired from
 “the Emperor a grant of the parganahs Soraon, Secundra
 “Mhye and Kewái in the Allahabad district. His paternal
 “estate of Aror was made over to him in “jághír” tenure,
 “and the title of Ráhbardár Khán conferred on him. A
 “service was at the same time imposed on him which explains
 “the title. He was required to escort the annual tribute of
 “Bengal to Delhi.

228. “His youngest son succeeded him and was the
 “last younger son who did so. In
 Rájah Ghátam Deo. “the next generation Ghátam Deo,
 “the eldest of six sons became Rájah. A younger brother,
 “Morai Singh, is note-worthy as having been the husband of
 “five wives and father of fifteen sons, all of whom are still
 “traceable in various villages.

229. Sangráñ Sáhe, the next Rájah, is noticeable for
 Rájahs Sangráñ Sáhe and “transferring the family residence
 Rám Chand. “from Handour to Awár, in the Pri-
 “thíganj Iláka. Rájah Rám Chand succeeded his father
 “Sangráñ Sáhe, and was succeeded by Lachmí Narain, who
 “was followed by Tej Singh, noticeable for a second transfer
 “of his residence to Tejgarh, now in the Dándikáchh Iláka.

230. He had one son, Partáb Singh, who fixing his residence at a place till then known as Rámapur, built a great fort, and giving it his own name changed the name of the parganah from Aror to that of Pratábgarh.

Rājah Partáb Singh (change of name from Aror to Pratábgarh.)
 “231. Jae Singh succeeded Partáb Singh his father. He had a “chelá,” Bakt Bali Singh, who was deputed to represent him at the court of Delhi. There he was fortunate enough to defeat and capture a Búndela rebel Chátúr Sál, and the Emperor conferred on his master the privilege of wearing a “topi” in darbár (in lieu of the usual “pagri”), which brought the title of “Kúlahnarés”* to the Pratábgarh Rājah. A more substantial reward was the grant of the parganahs Múngra, and Gárwára † in Jounpur.

“232. Jae Singh reigned for seventy-five years and added much to the fort of Pratábgarh. His son Chhatrdhári succeeded him, and his sons may be traced in various villages. One, Mahdni Singh, is identified with the large bazár of Katra Mahdniganj close by Pratábgarh. In Chhatrdhári’s time, the parganahs, which, it would appear, had been immediately under the Allahabad authorities, were transferred to the Oudh Government, and the new ruler wrested from him the parganahs of Mhye, Kewai, Mongar and Garwár, leaving Pratábgarh Soraon, and Secandra”

“233. Prithípat, second son of Chhatrdhári, was the next Rājah. He cruelly murdered the son of a Mánikpur banker, who refused, (probably with good reason), to send him money. The banker had influence enough with the Delhi Court to get an order issued to Mansúr Ali Khán, Súbadár of Oudh, (otherwise known as Safdarganj, and successor of Súádat Khán,

* From “Kúláh” cap (in Persian) and “Narés” a King (in Sanscrit). A similar distinction, but of a far inferior degree in consequence of the rank of the donor, was conferred by the King of Oudh on the Rājah of Amethi. The Rājah of Pratábgarh is still known in the parganah as the Kúlyra Rājah, and it said that the identical cap (Kúláh) is or was in the possession of Rājah Chhatrápál Singh of Nurpur, who is the true descendant of the old Pratábgarh stock.

† The story is told that the Rājah of Garwara opposing the transfer of his property to a stranger fought the Pratábgarh Rājah and was beaten. To express contempt for his foe the victor got a jackal, named it Sheodás, and put it on the Gadhi, and kept the unfortunate animal there for twelve years; when I suppose, the beast died.”

“ Búrhán-ul-Mulk, the founder of the Oudh dynasty), to punish
 “ the murderer. This was accomplished by treachery near
 “ Gutní on the Ganges in this district, the Rájah being assass-
 “ sinated in “ darbár.” The vast estates were then confiscated,
 “ and revenue engagements were made with the villagers.
 “ Dúniapat, son of Prithípat, recovered the Pratábgarh par-
 “ ganah, but Soraon and Secandra have never since been in the
 “ hands of this family. He proved intractable, and two
 “ Government officials, Ismail Beg Khán, and Takí Beg
 “ Khán, were deputed to chastise him. They drove him from
 “ his estate, and pursuing him hotly, killed him at Badwal
 “ in the Secandra parganah. This was the end of the Pra-
 “ tábgarh Ráj as co-extensive with the parganah; and the
 “ history which has hitherto been confined to the fortunes of
 “ one leading family will, if pursued, be found to embrace
 “ those of several families who are now the Talukdárs of
 “ the parganah.

234. Dúniapat left no issue, but he had two illegitimate

The Estate of Bahlolpur.

brothers, Bahádur Singh, and Moh-
 kam Singh. His widow Kúsál Kúer
 “ survived him. Bahádur Singh ingratiated himself with the
 “ Názim and got something allowed for his maintenance. In
 “ 1205 Faslí he got the village of Bahlolpur, and, having a
 “ nucleus, he aggregated other villages. He had no issue,
 “ and covenanted with Kúsál Kúer that she should adopt
 “ some suitable person. Sheoratan Singh of Karoin and Taroul
 “ was selected, and Bahádur Singh wrote a deed of agree-
 “ ment to bequeath the estate to Sheoratan. Shortly after
 “ Bahádur Singh fell ill and while he was in a state of col-
 “ lapse, his wife, Ságund Kúer, adopted her sister’s son,
 “ Shamsher Bahádur Singh, of the Serai Anádeo family, descen-
 “ ded from Morái Singh, (vide supra). Bahádur Singh disap-
 “ proved of his wife’s act. Kúsál Kúer adopted Sheoratan
 “ in all due form and got him acknowledged a Rájah, and cash
 “ allowance sanctioned for his maintenance; nevertheless
 “ Shamsher Bahádur succeeded to Bahádur Singh’s estate.
 “ Dhir Singh, son of Sheoratan Singh got the cash allowance
 “ of his father converted into a grant of twenty villages,
 “ now known as the Nurpur Iláka. These are settled with
 “ his grandson Chhit Pál Singh, in whom the British Go-
 “ vernment has admitted the right to assume the hereditary
 “ title of Rájah.”

235. To complete the annals of the Pratábgarh, or

The Sawansa estate.

“ rather of the Bahlolpur, family, as it
 “ had now become, it may be as well
 “ to relate that Prithipat had a younger brother Hindúpat,
 “ who after Dúniapat’s death became a convert to Mahome-
 “ danism, and took the name of Sarfaráz Alí Khan. Before
 “ this he had begotten an illegitimate son, Udit Singh, who
 “ was father of Bhyron Baksh and Sital, and they are still to
 “ be found in the Sawansa estate, in the Patti tehsíl.
 “ This estate which had been acquired by the Pratábgarh
 “ family from the Dalpur family by marriage, was conferred
 “ by the authorities on Hindúpat as the reward of his apos-
 “ tacy from the Hindú faith.”

236. “ In 1262 Faslí, or just before annexation, the

Revenue of parganah Pratáb-
 garh.

“ parganah of Pratábgarh included
 “ 983 $\frac{3}{4}$ villages, eight chaks, and two
 “ “mazrehs,” and 1263 bíghas, which were not included in
 “ any village on the rent roll. I have not been able to find
 “ out the revenue demand of this parganah, in the day of
 “ Todar Mal, but report fixes the amount at one lac of Rupees.
 “ It was formerly included in the Allahabad Súbah, but when
 “ that province passed into British hands in 1800, Pratáb-
 “ garh became a part of Oudh as chakla Pratábgarh, and
 “ was subsequently included in the Nizámat of Sultánpur.
 “ It was heavily assessed in the following years :—

		Rs.	A.	P.
“ 1201 Faslí	1793 A. D.	2,66,436	0	0
“ 1226 ”	1818 ”	2,77,000	0	0
“ 1228 ”	1820 ”	3,16,426	0	0
“ 1240 ”	1832 ”	2,77,085	0	0
“ 1252 ”	1844 ”	3,05,772	0	0
“ 1255 ”	1847 ”	2,11,955	0	0
“ It is now assessed at		2,64,457	6	0
“ At annexation it was				
“ assessed at		1,72,911	6	0

“ There used to be a revenue of nearly Rs. 40,000 real-
 “ lised from salt works.”

237. “ There are very few Musalman land-owners ;

Other landed castes.

“ some of these are circumcised
 “ Kaiths, who in the days of Alangír
 “ embraced the Moslem faith. They are now known as
 “ Sheikhs. There are a few Pathán families, as in Bahlolpur

“ and Puré Mustáfa Khan. They acquired their properties “ in service either of the Sombansis or the Government. The “ Brahman zamindárs owe their land to grants from the “ Kshattris. The Bilkharia Kshattris, beaten out of Pattí, “ are still to be found in Pratábgarh. Ten villages paying a “ revenue of Rs. 6,970 form the two estates of the Rájah of “ Umrí and the Babú of Antú.”

238. “ The Chakladár’s Camp used to be pitched at
 Chakladár’s Camp. “ Handour, and Nawábganj on the
 “ north of the Sye (on the Allahabad
 “ and Faizabad road), at Sandwa Chandka, and a kind of stand-
 “ ing camp was at Pratábgarh, in the fort of which place, 1,000
 “ men, two guns, and some cavalry were the usual garrison.”

239. Of places of antiquarian interest in this parganah
 Places of note. I proceed to notice Pratábgarh, Han-
 dour, and the old shrine of “ Pancho-
 sidh,” which is situated within the limits of mauza Banbír-
 káchí.

240. To begin with the town of Pratábgarh. It is said
 Pratábgarh. that in or about the year 1617 A. D.
 Rájah Pratáp Singh, when at the
 zenith of his power, founded the town and gave it his own
 name. During the rule of his son Rájah Jae Singh (A. D.
 1682 to 1718) and after the establishment of a permanent
 fort, the Governor Pirú of the Allahabad “ Subah ” arrived
 in the neighbourhood, and encamping on the land of mauza
 Mahkini, laid siege to the fort. Though details are wanting
 in this respect, there can be little doubt but that this was one
 of those frequent raids made by Government officials against
 the Talukdárs of Oudh, which were prompted by the growing
 wealth, power, and independence of the latter. Contumelious
 behaviour in not paying up the Government revenue demand,
 was the ordinary and plausible pretext for these not unfre-
 quently wanton attacks on the part of the local Government.
 To return to our tale ; the siege is asserted to have dragged
 on its weary length for no less a period than twelve years, and
 still the Rájah and his gallant band held out. His patience
 becoming exhausted, the Governor commenced to run an
 under-ground gallery from his camp to the fort as a means
 of effecting his object. These operations were discovered by
 the besieged, and no time was lost in countermining. A shaft

was sunk on the north side of the besiegers' gallery, and in it were deposited several cases of gun-powder. Just as the attacking force arrived at this spot, the match was applied. The results may be imagined. Disappointed in this his last hope, the governor raised the siege and removed his camp to the neighbouring village of Teongá. Here the Rájah, flushed with his late success, determined to give the enemy battle, and fortune still befriending him in the engagement which ensued, his opponent was killed and his forces dispersed. Vestiges of the gallery, above alluded to, are still to be seen.

241. From the time of the defeat and death of Rájah

Duníapat described above in para.
Decay of the town.

233, the town of Pratábgarh lost its former prestige and gradually became less populous : and soon afterwards Nawáb Mansúr Alí Khan *alias* Safdar Jang commanded an "Ahalkár" to take possession of the fort in his name. Two years afterwards, Secandar Sáh, brother of Rájah Prithipat, came down with a considerable force and wrested the fort from the Nawáb's troops. He only occupied it however for six months, as in a second engagement he was defeated and driven out of the parganah. After the lapse of another five years, Rájah Balbadr Singh, son of Rájah Prithipat, who had taken up his residence in Rewah, came down and recovered the fort after a severe contest. Subsequently he took part with Lál Balwant Singh, Talukdár of Rámpur, in a dispute between the latter and the Názim, at which the Názim was so incensed that he marched against Partábgarh and overthrew the Rájah in battle. The fort fell into the Názim's hands, and from that time up to 1263 Faslí, (1856 A. D.) it remained in possession of the Government officials. Chakladárs were permitted to reside in it.

*242. Handour is fifteen miles from the civil station on

the Raí Barelí road. The name of this
Handour.

place is popularly ascribed to a "Rá-chas" or demon named Handavi, who is believed to have founded the old kasbeh in the pre-historic period. The legend, as currently believed and narrated, is that Blhim Sen, one of the sons of the marvellous Rájah Pand,* once came to Handour

* From the "Khalás tút-twárikh" a Persian translation of the "Mahabbhárat," I find the following account of Rájah Pand. There was once upon a time a certain Rájah Mahip of Hastanápúr (one of the lunar race of Pandú). He had two sons, Bidur who was blind and the offspring of a slave girl, and Pand. The latter succeeded his father as ruler. One

and fought with Handavi. The latter was defeated, and there upon bestowed his daughter in marriage on the conqueror. The issue of this union is asserted to be that section of the Sombansí clan known as "Chowána," a remnant of which tribe are still to be seen in mauza Kúsphara, a "múfrid" village some fourteen or fifteen miles to the east of Handour. They are mere cultivators however without any rights in the soil. Handour is remarkable as having been the battle-field of the Kanpúrias under Súrat Singh, and the Sombansís under Pratáp Singh, when the former were defeated; and as the alleged residence of Lakhan Sen the conqueror of the Bhars and Raikwárs (A. D. 1258.) Handour was a large and populous place until about a century ago, when it began to fall into decay. The main cause of its decline appears to have been the removal of its trade to Phúlpur in the Allahabad district, occasioned by the excessive exactions in the way of imposts levied under the later rulers of the Pratábgarh "Raj." It is now but a village with an average population; nevertheless the remains still extant sufficiently attest its former greatness. The ruins of the old fort (said to have been built by the "Ráchas" Handavi) are still traceable. Handour was one of the regular encamping grounds of the Názims.

243. This shrine is situated at the junction of the waters of the Sakarni and Sye about a mile and a half from the town of Pratábgarh. It has attained its celebrity from the following fabulous narrative. Many years ago five Sombansís of different villages used to meet and perform their devotions at this spot. One day they agreed to cut off their heads, (how the last man managed to decapitate himself and arrange all the heads is not stated, and perhaps it would not be wise to enquire), and piling them together to offer them to Dúrga Debí. No sooner said than done. The heads in course of

Panchosidh.

day he went out shooting and saw a buck and doe antelope together. He put an arrow to his bow and shot the buck, which on closer examination was found to be, not a deer, but a Fakír! The latter in dying cursed the Rájah, and warned him that he would meet with a violent death, if found under similar circumstances. Alarmed beyond measure, the Rájah left his dominions and fled with his four wives to the hills, and there took up his residence. Remembering the Fakír's curse he lived to old age without children. He then directed his wives to go forth, and raise up seed to him, as otherwise he would die without issue, and thus perish everlastingly. They refused to do as he wished, so he then shut each up separately in a certain chamber or "Kothri," and prayed heaven to assist him. The first wife who went in, named Kúnti, came out pregnant, and bore three sons named Bhim, Arjún, and Jodistar. A second named Maidre, was likewise favoured and bore two sons, named Sháhdeo, and Nakúl. Jodistar married Darobti daughter of Rájah Rájsá, of Hindu celebrity, and Bhim defeated the Ráchas Handavi and married his daughter as described above.

time turned to stone, and these stones were to be seen until four years ago when they suddenly disappeared. The place was named "Pánchosidh," or the "vow of the five fulfilled." Every Tuesday the shrine is visited by a few persons from the neighbourhood; a goat is usually sacrificed and offerings made of cakes, grain, pice &c. There is also a celebrated shrine in the village of Sandwa Chandka, known as Chandka Debi.

244. I cannot pass on to the next parganah without noting an error, (though a popular one), by which Mr. King has been misled, in connection with the death of Rájah Prithipat of Pratábgarh. According to the "Tawárikh Zahúr Kútúbí" Vol: II the following is, I believe, the correct and historical account of the occurrence. It appears that in A. D. 1750-51, during the Rohilla invasion, Ahmed Khán Bangash* of Furuckabad, in revenge for the seizure of his brother's property by Nawáb Safdar Jang the Vazir, directed Káli Khán, whom he had nominated as Naib Súbahdar of Allahabad, to proceed, at once, with an army and attack Mahomed Kuli Khán the Vazir's nephew, who was in charge of the fort at Allahabad. Accordingly Káli Khán and Usmán Khán his nephew proceeded to invest the fort of Allahabad. Rájah Prithipat, whose disposition towards Safdar Jang was anything but friendly, went and allied his forces to those of the Nawáb of Furuckabad. Káli Khán succeeded in securing a footing in the city, but failed to obtain possession of the fort. Meanwhile the forces of the Vazir and of Ahmed Khán Bangash had come into collision at Furuckabad, on which occasion the latter had sustained a signal defeat. Hearing this Rájah Prithipat withdrew with his men from Allahabad and returned to Pratábgarh:

245. Nawáb Safdar Jang, greatly enraged at the overt act of hostility on the part of his subject, resolved to be revenged. Accordingly when encamped at Gútni on the banks of the Ganges, he sent word to Rájah Prithipat to come and visit him. Suspecting the Nawáb's designs, Prithipat refused to obey. Thereupon Safdar Jang wrote and declared on oath, that he intended the Rájah no evil, and at the same time promised, in the event of compliance, to give him the Foujdárship of Mánikpur

* The Bangash are an Afghán tribe.

a post which had been long coveted by Prithipat. Deluded with these specious promises, and by the more substantial bait held out to him, Rájah Prithipat, accompanied by 1,000 sabres, started for Gutni. Nawáb Sáfdar Jang received him with every appearance of cordiality, presented him with a "sanad" for the coveted post, and, directing a "khillat" to be given him, requested him to go into an adjoining tent and robe himself. At the same time he secretly directed Ali Beg Khán, Chárchin, to follow and assassinate him. Accordingly Ali Beg Khán followed the Rájah into the tent, and on pretence of congratulating him on his good fortune, sprang upon him and endeavoured to throw him down. Prithipat was the more powerful man of the two, and in the struggle which ensued fell uppermost, whereupon Ali Beg Khán, quick as thought, snatched a dagger from the Rájah's girdle and stabbed him with it mortally. The Rájah, after inflicting a severe wound in his adversary's face with his teeth, fell back a corpse.

246. We may now pass on to parganah Behár. This parganah is composed of 237 mauzas, which are held as under :—

PARGANAH BEHAR.

			<i>Talukdári</i>	<i>Mufriid.</i>	<i>Total.</i>
Bisein,	...	...	184	21	205
Raikwár,	...	...	"	1	1
Bais,	...	...	"	2	2
Bráhmañ,	...	...	"	4	4
Kayeth,	...	...	"	8	8
Syad,	..	...	"	3	3
Sheikh,	...	...	"	12	12
Pathán,	...	...	"	2	2
Total			184	53	237

247. The Talukdári villages 184 in number constitute the Bhadri, Kúndrajit, Dahiáwan and Sheikhpur Chourás estates, the owners of which are "sanad" holders, and their names entered in the lists attached to Act I of 1869. Under parganah Rámpur, and in connection with the Rámpur taluka, I shall introduce Mr. King's account of the Bisein clan. Meantime his remarks concerning these four estates just mentioned will not be out of place here. After they had slain the Názim Jeo

Talukas.

Rám Nágat at Mánikpúr in 1748 A. D. "the Biseins made their peace with the Delhí Authorities &c., through the intervention of a darogah of artillery, and Jít Singh, the chief of the Bhadrí family, attending a durbár got the title of Raí conferred on him."

248. "This family figured in another collision with the officers of Government about fifty years afterwards, when a Názim, Mir-za Ján, visited Behár and encamped in Sarai Kírat, close by the T'alukdár's fort, with a small force. The T'alukdár, Daljít Singh, was summoned and questioned regarding his revenue, with a view to revision of the demand. A quarrel and encounter ensued, and Daljít Singh was killed. Raí Zálim Singh, son of Daljít, fled, but was afterwards allowed to return and hold the estate."

249. "In 1217 Faslí (A. D. 1810.) this T'alukdár was imprisoned for non-payment of revenue, and the estate was held "khám." While her husband was a prisoner in Lucknow, Sheoraj Kúer, the "Thakurain," visited Bhadrí, under pretext of performing rites of worship, and getting the clan together, found means to stop there and collect rents. The chakladár, Jagat Kishor, invested the fort of Bhadrí, and for eight days besieged her. This energetic proceeding on his part was stopped by orders from Lucknow, and the courageous lady was permitted to occupy the castle. In 1222 Faslí her husband was released and recovered the estate."

250. "Again in 1240 Faslí or 1833 A. D. Ehsan Hosein was Názim. His demands for revenue were deemed excessive by Jagmohan Singh, son of Zálim Singh aforesaid. The Názim had considerable forces at his command; 50,000 men and guns are said to have composed his army. He beleaguered the fort of Bhadrí for twelve days, when a compromise was effected. The next year matters were not so easily accommodated. The Názim proceeded to coerce a number of T'alukdárs, among whom was Lál (now Rájah) Hanwant Sing of Dhárupur. There a fight took place, and the Názim lost two guns. At Beti, he encountered the Biseins again and lost two more guns. Assembling greater forces he invested Bhadrí, and after a prolonged siege,

"Jagmohan and his son Bishnáth fled across the border to British territory. At Rám Choura on the Ganges, in fancied security, they were surprised by a party of the enemy headed by the Názim himself, and both were killed on the "ghát of Rám Choura."

251. "At this vigorous action in his master's service
Intervention of British Go- "the British Government took great
vernment, "offence, and in order to atone for
"the violation of British soil, he was removed from office.
"The Oudh Government had also to make good all damage
"done by the inroad into the neighbouring territory."

252. "The Talukdárs of Kúndrajit do not give much
The Kúndrajit estate. "matter for our chronicles. It may
"be enough to state that they were
"in opposition to the Government officers from 1228 to 1234
"Faslí, and in 1257 Faslí; thus for eight years the estate
"was held 'khám.'"

The Sheikhpur Chouras es- 253. "The Sheikhpur Chouras es-
tate. "tate has no notable annals."

254. "The Dehiawán estate was "kacha" or "kham"
The Dehiawán estate. "in 1858. It is a small estate and
was easily managed."

255. There are only two Raikwár proprietors of villages
Raikwárs. in the whole tahsíl, one in parganah
Behár, and the other in parganah
Mánikpur. The former is a grantee under our Government.
The Raikwárs, as has been previously stated, were the
predecessors of the Sombansis in parganah Pratábgarh. A
stray member of the clan appears to have migrated to the
neighbourhood of Mánikpur, and to have obtained a grant
of land from the Gardezis of the latter place.* The Bais of
this and adjacent parganah are the "Kat-Bais," which have
been already alluded to in para. 146 of this report.

256. Of the Bráhmans of the Behár tahsíl Mr. King
Behár Bráhmans. gives the following account :—
"The most numerous caste of Hindús
"is the Bráhmans, but they are nowhere of importance or in

* Mauza Páhipur, the Raikwár village alluded to, is only four miles from Mánikpur.

“power. There is much related of them which is not worth recording; but it is note-worthy that in the tahsíl of Behár “Bráhmans are not of any high account among their fellows, “for their origin, it is said, is traced to Rájah Mánikchand, “who once upon a time vowed that he would make a solemn “feast to 125,000 Bráhmans. The word having been spoken, “it was necessary to make it good; nothing like this number “could be found, and so the Rájah was obliged to send out “into the highways and hedges and compel all sorts of riffraff “to come in, that his house might be full. In this way many “a Kúrmí and Ahir and Bhát found himself dubbed Bráh- “man, and invested with the sacred thread, bestowed his “valuable blessing on the devout Rájah, and their descendants “are Bráhmans to this day, but, as an American would say, “they are, “rayther small purtatur.”

257. The eight villages in possession of Kayeth proprietors are composed of seven villages of Kayeth landowners. the Chachamow mehal, the property of Díndial &c., the hereditary kanúngos of the parganah, and of a single village Námdeopur held by one Dabidín of obscure origin. The Chachamow mehal also comprises two villages in the Mánikpur parganah. These nine villages have been gradually acquired by the family. As was customary in former days the kanúngos, always on the look out for villages in farm, succeeded in course of time in obtaining from the Nazím, or from head-quarters at Lucknow, zamindári title deeds. With these in their possession and backed by court interest, they defied the rightful owners to oust them. Such I believe to have been the history of the Chachamow estate.

258. Of the Mussalmán landowners notice will be taken under the head of parganah Mahomedans. Mánikpur, the town of Mánikpur being an important Mahomedan centre and the circumjacent country being chiefly in the hands of that class. Their colonization is intimately connected with the history of the town, which will be found subsequently recorded at length.

259. I propose to record a few remarks relating to Behár Khás and Bhadrí, being places possessed of either antiquarian or historical interest.

Places of note.

About two years ago were found at Behár a pair of very old and curiously carved stones, which from the character of the figures represented * I have no doubt are Bhar relics. They are believed to be so by the inhabitants, and the following account of the stones (which go by the name of Búdha, Búdhi†), is current among them. Behár Khás was originally inhabited by the Bhars. Fort Sansárón, remains of which still exist on the east of Behár, was their stronghold. Within the fort was a temple which contained idols worshipped by the Bhars. During the reign of Rájah Pithora, the latter sent a force under the command of one Bal Singh, a Bais, and ancestor of the present Bais zamindár of Behár, to attack the Bhars. A pitched battle ensued which resulted in the defeat of the Bhars and the destruction of their fort. Bal Singh caused the temple, containing amongst other idols two much larger than the rest called "Búdha" and "Búdhi," to be thrown into the lake which lies on the south east side of Behár. After the victory, Rájah Pithora rewarded Bal Singh with a zamindari grant of twenty-two villages in this neighbourhood, and Bal Singh came and resided in the town of Behár. The Bais his descendants erected a temple on the south of the town close to a pípál tree. In this temple they replaced the stones "Búdha" and "Búdhi." The temple near the entrance of the fort is of older origin, and is held to have been built by the Bhars. It had for many years been in a state of decay, but about forty years ago, one Dátaram, a Cashmiri Pandit, on appointment as Tahsildár, rebuilt it. From the Bais temple he removed the stones, and placed them at the door of the more ancient shrine, near which they were found in 1868.

260. The derivation of the name Bhadrí together with the probable date when, and circumstances under which, the place was founded are alike unknown. It possessed a strong fort until A. D. 1858 when all such strongholds were levelled by order of the British Government. Bhadrí has acquired celebrity from the events which took place here in A. D. 1802, 1810 and 1833-34, and which have been already described in Mr. King's narrative, (vide paras. 248-50).

* The carved figures are undoubtedly Budhist. The stones are in the Government garden at Bela and can be seen and examined by the curious.

† i. e., old man and old woman.

261. Parganah Dhingwás contains 148 villages, which
PARGANAH DHINGWAS. are thus held :—

		<i>T'alukdári</i>	<i>Múfrid</i>	<i>Total.</i>
Bisein	...	135	0	135
Bráhmaṇ	...	0	10	10
Sheikh	...	0	3	3
<hr/>				
Total,	...	135	13	148
<hr/>				

The Bisein is as usual the largest landed proprietor. The 135 villages belonging to this clan compose the two estates of Pawansí and Dhangarh. My predecessor records as follows concerning these T'alukas :—

262. "The large village of Raigarh, six or seven miles
Lál Mehpál Singh of Powansí. "north of Behár, is in the iláka of
"Powansí. In an unwise moment
"the zamíndárs took on themselves to mortgage it to the
"Bhadrí T'alukdár without the consent of my Lord Para-
"mount, Lál Mehpál Sing, T'alukdár of Powansí. Indignant
"at such freedom he called out his vassals and summoned
"his men. Rai Amrnáth Singh, of Bhadri did likewise,
"and appeared with 1,200 fighting men. A pitched battle
"ensued in Jagápur. Mehpál Singh was beaten and lost two
"guns. A hundred men were killed on both sides and
"the village appeared lost. What he could not do by force
"he effected by treaty. The chief of the clan assembled,
"Mehpál Singh, paid the mortgage money to the T'alúkdár
"of Bhadrí, who resigned the village. His assertion of his
"dignity and the rights of a T'alukdár is said to have cost
"Mehpál Singh Rs. 80,000 or 90,000 in one way and another.
"It is significant as shewing the popular idea of the position
"of a T'alukdár and that of a zamíndár, that the brotherhood
"deemed it improper for the latter to mortgage his rights to
"the chief of another estate."

263. "This estate has never been held "khám" since
 "1215 Faslí, when the Názim, finding
 The Powansí estate. "the T'alukdár a minor, made his ar-
 "rangements for the payment of revenue with the villagers
 "for six months and then made over the estate to the owner."

264. "This estate was never in opposition. The grand-
 "father of the present T'alukdár was
 The Dhangarh estate. "killed by the father of Rájah Han-
 "want Singh of Rámpur in 1215 Faslí, 1808 A. D., and that
 "is all that is worth relating of the family."

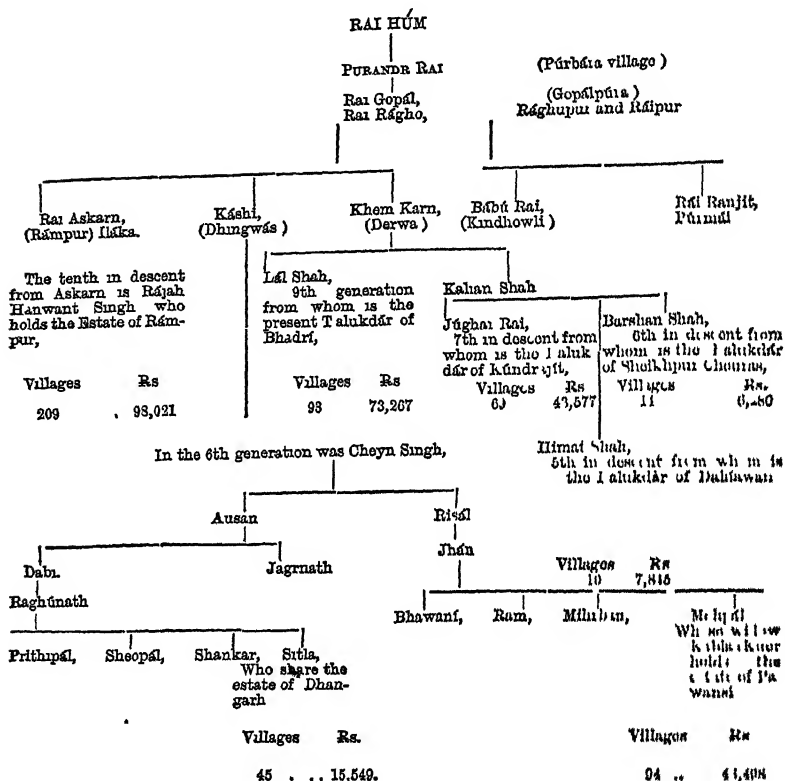
265. Parganah Rámpur comes next and is composed of
 PARGANAH RÁMPUR. 191 mauzas, all held by Kshattris.

		<i>T'alukdari</i>	<i>Mufrid</i>	<i>Total.</i>
Bisein	...	161	0	161
Kanpuria	...	30	0	30
Total,	...	191	0	191

It is note-worthy that there is not a single Múfrid village in the parganah. The t'alukas comprised within this limit are two only, viz., Rámpur, the Bisein estate owned by Rájah Hanwant Singh, the head of the Bisein clan, and Kythola, the Kanpuria estate now held by Rájah Mahesar Bux, the chief of the Kanpurias. I here introduce Mr. King's account of the Biseins, and of the Rámpur t'aluka.

266. "These being ignorant of their origin supply the
 The Biseins. "gap in their knowledge by a myth
 "about a saint named Myúr Rik, who
 "marrying a daughter of a King of Benares begot their fore-
 "father Bisein. Ninetieth in descent from him was Ragho-
 "bans Mal, who had two sons Ratan Mal and Rúp Mal.
 "The former was imprisoned by the emperor of Delhí, and
 "his brother reigned in his stead. The captive after three
 "years was despatched on an errand of conquest, and being
 "successful, recovered his dignities. The younger brother
 "retired to Allahabad (Prág), and in 1235 Sambat or 594
 "years ago was received by his father-in-law Rájah Mánik-
 "chand of Mánikpur celebrity. Rai Húm, son of Ratan Mal
 "was adopted by Mánikchand and thus the Biseins acquired
 "land and power."

267. "The present Talukdári families of the Bisein clan
 "all trace their origin to Húm, whose
 Descent of same. "posterity are shewn in the subjoined
 "table."



268. "There is not much notable history to relate of
 "these Biseins. I may narrate how-
 Bisein exploit. "ever their uprising against Jéo Rám
 "Nágar, a Názim of the Baniah caste whose head quarters
 "were at Mánikpur. This official attempted to introduce a
 "settlement of the land revenue with villagers, (as did our
 "Government in 1856), but this so incensed the Biseins that
 "they rose as one man, attacked the Nazím at Mánikpur and
 "killed him. This was 1155 Fasli or 1748 A. D. in the time
 "of Safdar Jang. A trophy of the fight is still preserved
 "in the Kúndrajit family in the shape of a pair of drums

" which belonged to the Názim, and which are now called
 " 'Ranjít' or 'won in battle.' "

269. " The Rámpur family assert that their ancestor

The Rámpur estate. " Bháo Singh held the parganahs
 " of Salon, Mánikpur, Dhera-cum-

" Dhingwas and the Kythola estate. In the time of Mansúr
 " Ali Khan (Safdar Jang) they lost this after a siege of their
 " fort of Rámpur. There is an old feud between them and
 " the Kythola estate, which lies in the Rámpur parganah,
 " and has been at various times the object of their cupidity.
 " Several fights occurred, and the Kanpurias of Kythola
 " have had hard work to maintain themselves in the vicinity
 " of their powerful and not over-scrupulous neighbours."

270. " The present Rájah Hanwant Singh has fought

Rájah Hanwant Singh. " both with and against the Názims
 " at various times. His estate was

" held "khám" in 1242, 1243-4 and again in 1248 Faslí
 " owing to his unruly opposition to the authorities. In 1260
 " Faslí, the Názim Khan Alí Khán beat him out of his two
 " forts of Kálakánkar and Dhárupur, and his estate was not
 " only "khám" but laid waste. From his fort of Kálakán-
 " kar, which is on the banks of the Ganges, a British steamer
 " proceeding to Cawnpur during the mutiny was fired on.
 " His son Partáb Singh took an active part in opposing the re-
 " occupation of Oudh, and was killed at Chanda in Sultánpur
 " in an action with General Frank's force.† An account of
 " this Talukdár and his tactics may be found in the book
 " called "Dacoitee in Excelsis" pages 124-5-6. He is a very
 " good specimen of the Nawábí Talukdár, and perhaps too
 " good a one to be taken as an average, or as a representative
 " of his order, being a most courteous and kind-hearted man,
 " intelligent, frank, and honest. The old Adam of the Taluk-
 " dár *pur et simple* is however distinguishable in the manner
 " in which he likes to have his own way in his estate, and
 " resents opposition. We cannot expect it to be otherwise,
 " and may be well content, if we get many Talukdárs like
 " him. He has had the chronicles of his family done into
 " Urdú verse by a domestic poet, Mahomed Asgar, familiarly

* This is the story currently reported ; but there is no historical foundation for it, and moreover in the year 1748 A. D., the Sirkár of Mánikpur was not included in Oudh, and certainly was under no Hindú Governor until after A. D., 1762.

† No, by the Gurkhas under Colonel Wroughton, I was Special Commissioner with both forces, and right well did the Bábu and his men fight, falling at last by their guns.—F. C.

“ known as “Ustadji.” This work called “Bisein Subah” or “the Court of the Biseins’ has been printed, and a copy may “ be got by the curious in such matters.”

271. In his chronicles of Unáo, Mr. C. A. Elliott mentions the Bisein as having, with the Further account of the Biseins. Gáhrwár and Bhandel, settled in that district in the pre-historic period. In another place he records that “the Biseins came from Salempur Majhouli in the Gorakpur district, and pushed westward to Mánikpur” and “that the Unáo branch is an offshoot from Mánikpur.” Mr. P. Carnegy places this clan amongst those of the Rájpúts, “who are avowedly descended from deified Bráhmans, who “ are styled Ríkhs, and their offspring known as Ríkhhans, “ literally the children of the saint.” Mr. Carnegy’s further remarks regarding this Bisein clan may with advantage be here introduced.*

“ These people have already been mentioned as descended from a devotee Mewar Bhát. What their claim may be “ to being placed under the Sombans line, is not quite clear. “ Their avowed chief is the Rájah of Majhouli in Gorakpur. “ In Oudh we have no less than thirteen chiefs of this clan, and “ their colonies are principally to be found in the Pratábgarh “ district, but also in Bharaich, Gonda, Dariábad and Sultán- “ pur. The local heads of the family are Rájah Hanwant “ Singh of Kálakáñkar, as fine a specimen of the oriental yoo- “ man as is to be found anywhere, and one who will ever be “ respected by our countrymen for the asylum he offered to “ the officers of his district in the rebellion ; and also the “ Rájahs of Mankapur and Bhinga. Sir Henry Elliot affirms “ that the present Rájah of Majhouli is in the hundred and “ fifteenth generation from Mewar Bhát the devotee. The “ Oudh branch state that they broke off from the parent stem “ in the person of Raí Húm, and settled in the province under “ the wing of Mánikchand the then powerful Gáhrwár Rájah “ of Mánikpur ; he who so happily picked up the foundling “ mother of all the Kanpuriá clan. Within the last three “ years the present Rájah of Majhouli took to himself a wife “ from the Rajkúmár house of Dera, a sure indication that “ the Biseins, (indigenous devotee chhatris of Gorakpur though “ they be) are higher in the social scale than the Rajkúmár “ offshoot of the Mynpúri ex-convert Choháns.”

* Notes on the Races Tribes and Castes of Oudh, by Mr. P. Carnegy, page 49.

272. The Biseins first settled in this district in the time of Mánikchand, some few years prior to 590 Hijri (A. D. 1193.) Their earliest settlement was Badgáwan in parganah Dhingwás. For three generations they do not seem to have made much way, or to have much enlarged their possessions. In the fourth generation from Rai Húm their pioneer settler, Rai Rágho appears to have made friends with the Gardezis of Mánikpur, and from them to have obtained twelve mauzas, with head quarters at Derwa. The place was selected on a jungle site, as being on the borders of the Sombansi territory, and a convenient and suitable spot for repelling those raids to which the Sombansis were formerly so much addicted, and which were so frequently the cause of embroiling them with the Government officials. These twelve villages were the nucleus of the subsequent extended possessions of the Bisein clan. The Rámpur family has always been the most powerful of the Bisein Talukdárs, amongst whom may be prominently mentioned Dhárú Sáh, Rái Shám Singh, Rái Sangráam Singh, Rái Bháo Singh, Rái Kúsal Singh, Rái Balwant Singh, Lál Bairisal Singh and Lál Hanwant Singh (now known as *Rájah* Hanwant Singh.) With regard to the Kanpuriás, I shall defer further notice of them, and of the Kytholá family till we come to treat of the parganahs of the Salon tahsíl, which may be said to be the Kanpuria portion of the district.

273. There are no places worth special notice as of interest to the archæologist, either in
Places of note. parganah Rámpur or Dhingwás.

274. To be mentioned last, but as regards importance, by no means least, is parganah Mánikpur. It contains 120 mauzas, which
PARGANAH MANIKPUR. are held as follows:—

	<i>Talukdár.</i>	<i>Mufriid.</i>	<i>Total.</i>
Bisein,	48	0	48
Raikwár,	0	1	1
Bráhmañ,	0	2	2
Kayeth,	0	5	5
Syad,	0	23	23
Sheikh,	0	18	18
Pathán,	0	23	23
	<hr/> 48	<hr/> 72	<hr/> 120

The forty-eight T'alukdári villages belonging to the Rámpur estate of Rájah Hanwant Singh. The remainder of the parganah almost entirely belongs to the Mussalmáns, Syads and Patháns holding an equal number of villages. Before commencing a really reliable history of Mánikpur which I have been enabled at last to compile with the aid of various materials, I will transcribe my predecessor's notes on the Mahomedan settlement of the parganah.

275. "The settlement of the Syads, Sheikhs, and Pat-
Mahomedan settlements. háns, in the country is connected
 "with the semi-mythic stories of Rá-
 "jah Jaechand and Rájah Mánikchand, two sovereigns of
 "Kanouj, when they came east-ward to avoid the dominion of
 "the Mússalmáns, who were then pushing their way into that
 "part of Hindustán. I will not detail the stories of the loves
 "of the daughter of Jaechand and King Pithora. Suffice it to
 "say that tradition asks us to believe that Jaechand migrated
 "to Kará and built there the fort still visible on the Ganges
 "in the Allahabad district. Mánikchand, his brother, went
 "across the river and built his fort at Mánikpur within sight
 "of the paternal castle."

276. "In these days a Syad, Shaháb-úd-dín of Gardez
Syad Shaháb-úd-dín and Rá- jah Mánikchand. "in Persia, came to Delhí. He found
 "employment in the not uncommon
 "duty of being commissioned to kill somebody. This some-
 "body was Mánikchand. It is tame to believe the account
 "which says that he met and killed his enemy in battle, and
 "we should prefer the story that in his first attempt he failed
 "miserably, and returned to Delhí to accomplish by fraud
 "what could not be done by force. He caused 2,000 large
 "camel trunks to be made to hold two men each. He sought
 "allies among some Patháns of Dámghán, a city in his
 "country. In the guise of a merchant he wandered to Má-
 "nikpur, and begged to show his wares to the Rájah. The
 "result may be guessed. Out leaped the 4,000 concealed
 "heroes like the Greeks from Trojan (why not Grecian) horse,
 "and rivers of blood flowed in the Rájah's castle, till the
 "Rájah himself was slain and his force overpowered. Sha-
 "háb-úd-dín reigned in his stead, and a place near Mánikpur,
 "called Shahábad, testifies to his former existence."

277. "The Dámghánis and the Syads, (having cement-
 "ted their alliance in the blood of Hin-
 Dámgháni Patháns. "dús), were firm friends, and their
 "chief instituted a vast mess or rotatory system of mutual
 "entertainments, at which, (saith the chronicler), 989 palan-
 "quins might be seen collected at the door of the entertainer.
 "At one of these festivals given by a Dámgháni,* a Darvesh,
 "Makdúm, the world wide wanderer (Jahánia Jahángasht),
 "came and asked for food. They jeeringly bade him wait
 "till the occupants of the 989 palanquins had been served.
 "Some Syads treated him better, and the blessing of the Dar-
 "vesh was poured on his hospitable entertainers, and after
 "oriental fashion dating from the days of Isaac, father of
 "Esau and Jacob, he prophesied all good of his hosts. He
 "is said to have originated the title of Rájah which is still
 "borne by the chief Syads of Mánikpur, Rájah Ashúr Ali and
 "Rájah Táshúk Hossein. From this date the Dámghánis de-
 "creased, and of the former none are to be found in Mánik-
 "pur, where it is said no one of the family can go without suf-
 "fering from a headache(!). Two families of this tribe are
 "still living in Latífpur of parganah Rámpur but they are
 "not zamindárs."

278. "These are said to have come with Syad Salár, of
 "Bharaich notoriety and sanctity, a
 Sheikhs. "nephew of Mahmúd of Ghazní, who
 "came into India to kill or convert, or both, the followers of
 "Hindúism. These Sheikhs are to be found in Nidúra and
 "Bachindamow, Gújwar, and Barái. I will not pursue their
 "annals furthur. Those concerned with the land tenures of
 "the tahsíl can follow the clue which will shew their present
 "possession."

279. "These live mainly at Gútni and its neighbour-
 "hood. They are comparatively recent
 Patháns. "arrivals of some 165 years back, Saháb
 "Khán, a Cabul horse dealer, having been their progenitor.
 "Their zamindári tenure is said to have been acquired by
 "purchase from the Gardezi owners of Mánikpur.

* This Saint's Durgah or Makbara (I do not know which) is said to be at Kachou-
 cha in Faizabad and in Aghanis it is a place of resort to pilgrims.

280. "There is a well known religious endowment at Mánikpur held by Sheikhs. Their progenitor is said to have been Mahomed Ismáíl Darvesh, who came in with Saháb Kútub-úd-dín 661 years ago. Pleased with the site of Mánikpur, he got a grant of 60 bigahs of land known as the Aháteh "Khan Káh" or religious brothers' college. His successors still inhabit this place. The Emperor Húmáyún, who reigned in 1530 A. D., conferred five villages, Sultánpur, Bázípur, Ránapattí, Karímnagar "Kalán" and Karímnagar "Khúrd", on the brotherhood. Other grants were subsequently acquired, and they hold a village in Salon called Rájapur. Their revenues may be put at Rs. 2,500 per annum at least; they are probably nearer Rs. 3,000."

Religious endowment.

HISTORY OF MÁNIKPUR.

281. I now proceed to the history of Mánikpur, and I may as well here mention once for all the several works which have been consulted in the task, a reference to which will be the best test of the probable credibility or otherwise of the circumstances I have attempted to narrate.

"*Tawárikh Ferishta*."—Written by Mahomed Kásim Ferishta in the reign of the Emperor Jehángír, 1015 Hijrí, (A. D. 1606.)

"*Tazkarah-tús-Sádát*."—Written by Sheikh Ahmed of Akberabád (now Agra) in the reign of Emperor Moazzam Bahádúr Sháh, 1122 Hijrí, (A. D. 1713.) Prepared under the orders of the Emperor.

"*Zohúr Kútúbí*."—Author Mír Alí Khan of Kara in 1178 Hijrí, (A. D. 1768,) in the reign of Sháh Alam and of Nawáb Shújá-úd-dowla of Oudh.

"*Kholása-tút-tawárikh*."—Author Rámnarain Pershád in 1107 Hijrí, (A. D. 1698,) in the reign of Alamgíri commonly called Aurangzeb.

"*Múmaba-ul-ausáb*."—Written by the grandson of Sháh Taki-úd-dín a celebrated saint of Jhúsí, whose tomb is still religiously preserved there, in 900 Hijrí, (A. D. 1494,) in the reign of Báber.

"*Mír-atúl-Isrár*."—Name of the writer not known, was however a 'pirzáda' of Amethi in 1040 Hijrí, (A. D. 1630,) in the reign of Sháh Jehán.

"*Mirat Masúdi*."—By the same author and about the same time as the *Mír-atúl-Isrár*.

"*Akhbárul Akhyár*."—Written by Sháh Abdúl Hak in 1050 Hijrí, (A. D. 1640,) in the reign of the Emperor Sháh Jehán.

"*Malfúz Khwájé Karak*."—Written by various disciples of the famous Pír Sháh Karak, and at various times during his lifetime. Completed in 711 Hijrí, (A. D. 1311,) in the reign of Alá-úd-dín Khilji.

"*Amá-dús-Saádát*."—Author Hakím Gholám Alí of Rái Barelí in 1222 Hijrí, (A. D. 1807,) in the reign of the Emperor Sháh Alam.

"*Habi-bús-siár*."—Author and period when written alike unknown.

"*Ibrat-náma*."—Written by Khyrud-dín of Allahabad in 1220 Hijrí, (A. D. 1805,) in the reign of the Emperor Sháh Alam.

"*Umda-túl-mútálíb*."—Written by Syud Hamdání in the time probably of Jelál-úd-dín Khilji though the precise date is not known.

"*Bádsháh-náma*."—Written by Mahomed Sálí in 1070 Hijrí, (A. D. 1660,) in the reign of Aurangzeb.

"*Bans-dwari Rájah Mándá*."—Author unknown. The work has been in the Rájah's family about a century and a half.

282. Some of these books are exceedingly rare and

Assistance rendered by Syad
Abúl Hassan of Mánikpur.

I have had much trouble in collecting them. But for the great assistance rendered me by Syad Abúl Hassan of Mánikpur,* both in procuring these works and in


* Abúl Hassan is a near relative of Sháh Mahomed Ashik, the Pirzáda or High priest of the Mánikpur religious brotherhood, and is one of the most intelligent and well informed natives I have yet met with.

excepting those portions of them which directly referred to, or in any way bore upon the history of Mánikpur, I should have been unable to do more than submit the account in a very fragmentary form.

283. Although there is very little in the way of archæological remains* to connect the present Mánikpur with the seat of its former ruler Rájah Mánikchand, no one can doubt that a large Hindú town on the present site existed for many hundreds of years before the first Mahomedan invasion of Oudh. It is not unreasonable moreover to infer that a continuous occupation by the Mahomedans, of some seven centuries, has entirely swept away all traces of the conquered race.

284. However this may be, Ferishta records that after a reign of 50 years Rájah Bhoj, descendant of the all powerful Bikarmájít or Vikramaditya, was succeeded by Rájah Bāsdeo as ruler of Kanouj. During the reign of this sovereign, Behrám-gör King of Persia came to Kanouj disguised as a private individual. It so happened that during his visit, a mad elephant which had killed many persons and had hitherto baffled all efforts to capture or destroy it, ran a muck through the city. Behrám-gör with daring intrepidity attacked and slew it with a scimitar. Conducted to the presence of the Rájah, he was at once recognized by a former emissary to the Court of Persia; where upon the Rájah gave him his daughter in marriage, loaded him with presents and sent him forth with the honors due to his high rank. On the death of Rájah Bāsdeo, his two sons fought for the throne and were both killed in action. Rámdeo, the generalissimo of the forces, was unanimously elected as sovereign. His younger brother Mándeo, it is said, laid the foundation of the city, which was subsequently known as Mánikpur. In Mándeo's time it was called Mánpur, and it was not until its occupation by the Gaharwár Rájah Mánikchand, that its name was changed to Mánikpur. During the period that the sovereignty of Kanouj remained at its zenith, a member of the reigning family resided at Mánikpur in *quasi* viceregal state.

* Recent excavations carried on within the limits of the fort at Mánikpur have exhibited evidences of the former existence of Hindú habitations; but no such traces have as yet been discovered in the town.

285. I had the good fortune while writing this history at Mánikpur to come across two old copper coins, on one of which are clearly legible the letters.....Jaech.....
and the date.....1248.....
while on the other appears equally clearly the words.....Mánik.....Rato.....(r?)
 The date however is not legible, and the coin is more worn than the other. On both coins appear the same device, probably that of the reigning family of Kanouj. The device is thus,  there can be little doubt that both were struck about the same time, and therefore the date on Jae Chand's coin may be accepted as proof that his brother Mánikchand was reigning at Mánikpur about the same period. The date 1248 is, of course, the Sambat date and corresponds with 1194 Hijrí, which must have been just before Saháb-úd-dín's invasion.*

286. Rájah Mánikchand and his brother Jáo Chand were direct descendants of the Gúpta kings of Kanouj. They are known as Gaharwár Ráhtors; but whence the origin of the Gaharwár sect I have been unable to discover.† They undoubtedly belong to the Lunar race, and, not as some contend, to the Súrjans or Solar race.

* General Cunningham who has seen a copy of this para. writes to me as follows:—

"I do not admit the correctness of the assignment of either of the coins, nor of the retirement of Jae Chand to Karra.

"In the first place Jae Chand was killed in the battle with the Mahomedans near Chandwár.

"The name of Jae Chand may be written *Jai* in Hindi, but on coins it would be spelt *Jaya*. We possess coins of *Jaya Chandra Deva*, so that there is no mistake about it.

"Similarly *Mánik* is a spoken abbreviation of *Mánikya*, and if the coin assigned to Mánik is correctly assigned there should be the letter *I* below the *K*.

"I notice also that Sambat 1248 is incorrectly assumed to be equivalent to Hijrí 1194 instead of A. D. 1194.

"The Settlement Officer has put the letter *r* in brackets, with a query after *Rato*. Here he supposes that it may possibly be the name of the Rator tribe. But the name is spelt *Rahtor*.

"I do not recognize the symbol which is said to be on the coins, and therefore I cannot say whether they are even as *old* as the time of Jae Chand. I should like much to have seen them on account of the date, for, I believe in there being figures on the coin though I do not believe in the reading."—P. O.

† Argal in the Futtehpur district, not far from Karra. Mánikpur was the country of the Gaharwárs, and nothing is more probable than that on being driven from Kanouj by the Mahomedans they should change their names as the Rajkúmars of Eastern Oudh did, who were Chowhans of Mynpurí.—P. O.

287. Before proceeding further it may not be out of place to quote Elphinstone's account of Kanouj, to which Mánikpur, as has been shown, was subordinate. "Few of the ancient Hindú states have attracted more notice than Kanacúbya or Kanouj. It is one of the most ancient places in India: it gives rise, and gives a name to one of the greatest divisions of the Bráhmaṇ class; its capital was perhaps the wealthiest visited by the first Mahomedan invaders: and its wars with the neighbouring state of Dehlí contributed to accelerate the ruin of Hindú independence. This kingdom appears in early times to have been called Panchála. It seems to have been a long, but narrow territory, extending on the east to Nepál (which it included) and on the west along the Chambal and Banás, as far as Ajmír. We know little else of its early history, except the Rájput writings and traditions collected by Colonel Tod, and the inscriptions examined by Professor Wilson, with those translated and discussed by Principal Mill. The former relate that it was taken from another Hindú dynasty, A. D. 740, by the Ráhtors, who retained it until its conquest by the Mussalmáns in A. D. 1193; when they withdrew to their present seats in Márwár. In this interval they represent its conquests as including, at one period, Bengal and Orissa, and as extending on the west as far as the river Indus. The inscriptions lead us to think that the dynasty subverted by the Mússalmáns was of more recent origin, being established by a Rájput adventurer in the 11th century, and throw doubt on the accuracy of Colonel Tod's information in other respects. The Rájputs, as well as the Mahomedan writers, who describe the conquest of India, dwell in terms of the highest admiration on the extent and magnificence of the capital of this kingdom, the ruins of which are still to be seen on the Ganges." *

288. The distance between Kanouj and Mánikpur is about 126 miles, and there is every reason to believe that the latter place, situated also on the Ganges, and borrowing lustre from the former splendour of the capital was not an unworthy dependency.

* Elphinstone's History of India, pages 212 and 213,

289. Between Rájah Rámdeo and Rájah Jae Chand, brother of Mánikchand, there is said to have been a break in the succession of the hereditary rulers of Kanouj. In 409 Hijrí, (A.D.1018), we find from Ferishta the throne of Kanouj occupied by a certain Rájah Korá,* who is stated by the Rájah of Mándá to have been in no way connected with Rájah Rámdeo or his descendants. At the same time there is nothing in Ferishta or any of the other histories to show how it came to pass that the succession of the Ráhtors was interrupted. This Rájah Korá or Kúer Rái is evidently the Rájah of Kanouj, who is mentioned by Elphinstone as having secured the friendship of Máhmúd of Ghazni on account of his timely submission, when the latter appeared with his army before the walls of Kanouj, and whom Máhmud subsequently endeavoured to assist, though unsuccessfully, against the attack of the Rájah of Kálinjer in Bandalkand.†

290. In the "*Habi-bús-siár*" it is recorded that Korá or Kúer Rái became a follower of the prophet. In the attack by the Rájah of Kálinjer, he was killed before assistance from Mahmúd could arrive. Against this Rájah Kálinjer "Mahmúd next "turned his arms, but made no permanent impression, either "in this or a subsequent campaign," (Elphinstone's History page 286). The Rájah of Mándá states that after these events Kálinjer with the alliance of Ajmír, restored the hereditary succession of Kanouj; and it thenceforward continued unbroken to the time of Rájah Jae Chand. There is however no allusion to such a circumstance, or in fact to the interruption of the Kanouj dynasty in any of the works I have had access to; and I am myself inclined to attribute the account of the Rájah of Mándá to a natural desire to repudiate all connection with a pervert and faithless ancestor.

291. Having thus briefly sketched the more important events in connection with the Kanouj dynasty, we arrive at the period when the history of Mánikpur begins to stand out in bold relief, in connection with the attack of Máhmúd's generals, Salár Sáhú and Másúd.

* In other accounts styled *Kúer Rái*

† Elphinstone's History of India, pages 284 and 285.

292. But before I go any further I think it may be as well to state here the legendary account of the foundation of the towns of Mánikpur and Karrá as furnished by a Kayeth resident of the latter place to Mr. Thomason in 1840 and which obtains considerable credence in Mánikpur, Karrá, and the adjacent country. The story runs thus. Amongst the descendants of the prophet there lived once upon a time two brothers, named Mánikráj and Súra-j-ráj. Both enjoyed the dignity and title of Rájah. On a certain occasion the younger brother Súra-j-ráj laid hold of a woman with evil intent. There-upon his hand immediately dried up, and no remedies were of any avail to effect a cure. At last he was advised by a Fakír to go and rub his hand on a certain stone, which lay on the south bank of the Ganges on the site of the present fort of Karrá. Both brothers accordingly went to the place and Súra-j-ráj followed the instructions of the Fakír. The result was an instantaneous cure. To commemorate the event, Súra-j-ráj built a Fort and town on the spot, which was called "Karrá" i. e. "hand restored. The famous stone is still to be seen and goes by the name of "Kadam-adam." The other brother Mánik-ráj founded the town and Fort of Mánikpur on the opposite bank of the river.

293. My own impression is that these two brothers are none else than Mánikchand and Jac Chand, presented under a mythical guise and surrounded with a supernatural halo of romance. The names Mánik-ráj and Súra-j-ráj are not Mahomedan names, nor is Rájah a Mahomedan dignity. Whereas we know from historical record that Mánikchand and Jac Chand were brothers, that both were styled Rájahs and that, for a time at least, the latter was living at Karrá, and the former at Mánikpur. Each may have added to or rebuilt portions of these towns, and so in part earned the title of founders.*

294. To resume the thread of actual history. In the "Mirat-masúdi" it is recorded that during the reign of Sultán Mahmúd Ghaznavi, Mánikpur was attacked by a detachment of the army sent by Mahmúd under his brother-in-law Salár Sahú,

* Ferishta mentions a Súra, eighth in descent from the prophet, who was ruler of India in the pre-historic times, but this is too vague to found any theory upon.

and his nephew (son of Salár Sahú) Másáúd, also called Syad Salár, to invade Oudh. The event was brought about in the following manner. At the time the invading force was encamped at Satrik, a place about sixteen miles east of Lucknow, the Raís (influential residents) of Mánikpur despatched a barber to the force with instructions to obtain an introduction to Syad Salár Masaúd, and to offer his services. In the event of these preliminaries being successful, he was to wound the commander in the finger with a poisoned nail-trimmer, with the object of causing his death. Arrived at Satrik, the barber lost no time in carrying out his instructions, but although he succeeded in inflicting a wound in Syad Salár's finger, the result was not what had been fondly and charitably anticipated. The puncture eventually healed up, but for a time it caused intense pain; so much so that the barber, being suspected, was seized and made to confess the whole plot. Whereupon Syad Salár at once despatched two Sirdárs Malik Kútúb Hyder and Malik Imám-úd-din with a force, to avenge the deed. An engagement took place in which Malik Kútúb Hyder lost his life, and in which, though attended with heavy losses on both sides, victory did not declare plainly for either party. To a great extent however the Mahomedans may be said to have sustained a reverse, as they were obliged to retire without having fully accomplished their object, and with one of their generals left dead on the field. This action probably took place on the land (formerly a part of Mánikpur, but) now known as mauza Chowkapárpur, and the tomb of Malik Kútúb Hyder is still pointed out.

295. There is some doubt as to the precise date of this

event. This historian of "*Mirat Masúdi*" is evidently in error when he writes 441 Hijrí, as we know that that date was twenty years subsequent to the death of Sultán Mahmúd, who died in 421 Hijrí (A. D. 1030); at the same time he mentions it as having occurred after Mahmúd's famous expedition to Somnáth, which took place about the year 415 Hijrí (A. D. 1024), so the period between these dates sufficiently approximately determines the probable time of the first Mahomedan attack on Mánikpur.*

* Read Mr. C. A. Elliott's account of Syad Salár's invasion in his *Chronicles of Unáo*. At first sight the two accounts though derived from the same source appear to be contradictory. It is not so, however, for the engagement at Mánikpur *preceded* the general revolt

296. There now comes a hiatus of more than a century and a half, and the thread of history, as connected with Mánikpur, is resumed with the accession of Rájah Jae Chand to the throne of Kanouj, and the subsequent second Oudh invasion in or about the year A. D. 1194, under Sultán Shaháb-úd-dín Ghori.

297. Rájah Jae Chand, on assuming the sovereignty of Kanouj, conferred on his step-brother Mánik Chand the following estates as a suitable maintenance.

Mánpur. (*i. e.* Mánikpur.)

Aror. (*i. e.* Pratábgarh.)

Bahlol or Bhalwal ; probably the iláka now represented by the large village of Bhalwal on the Lucknow and Sultánpur road between Amethi and Hydergarh.

Thalendi is a large village near the Bachraon tahsíl in the district of Rái Bareli. There are two families of Dámghánis resident here.

Bilkhar. (*i. e.* Pattí Bilkhar or Dalípur.)

Jais.

Dálmau.

Salon.

Bichhat is the ancient name of Parasrámpur in parganah Dalípur alluded to in para. 123 of this report.

Kasút ; unknown.

Chauhán. (Mirzapur Chouhári ?)

Raipur. (Raipur Bharhi in Behar ?)

Jawari ; unknown.

at Satrik by which Syad Salár was forced further and further into the interior of the Province and finally so hemmed in that he and his followers were cut off to a man. In one instance perhaps Mr. Elliott's account contains a slight inaccuracy, where he mentions the *Rájahs* of Karrá and Mánikpur as at the head of the great combination against Masáúd. The word "Rájah," is not used in this place in the *Mirat Masáúdi* but "*Ráían*."

298. Mánik Chand, (who appears to have been dubbed a Rájah by posterity), took up his residence at the town of Mánpur, and having built a Fort therein, changed the name of the place to Mánikpur. The state of affairs at this period may be best described in the words of Elphinstone. "Shortly before the time of Shaháb-úd-dín, the four greatest kingdoms in India, were Delhí, then held by the clan of Tomára; Ajmír, by that of Chauhán; Kanouj by the Ráhtors; and Guzerát, by the Baghilas, who had supplanted the Chalúkas; but the Tomára chief, dying without male issue, adopted his grandson Pritwí, Rájah of Ajmír, and united the Tomáras and Chauháns under one head."

"As the Rájah of Kanouj was also a grandson of the Tomára chief by another daughter, he was mortally offended at the preference shown to his cousin; and the wars and jealousies, to which this rivalry gave rise, contributed greatly to Shaháb-úd-dín's success in his designs on India."

299. This Rájah of Kanouj is no other than Rájah Jae Chand; for a little further on Elphinstone mentions Shaháb-úd-dín returning to India from Ghazni, (after he had defeated and murdered Rájah Prithora), in A. D. 1194, and defeating "Jaya Chandra the Ráhtor Rájah of Kanouj in a battle on the Jamna, north of Etáwah," when he took Kanouj and Benares.

300. The irritation of Rájah Jae Chand at the accession of the Rájah Prithora to the double sovereignty of Delhi and Ajmír, was increased by a proposal, which soon after arrived from the latter, for the hand of the fair Sanyogta, daughter of Kanouj. From the "*Zahír Kútúbi*" we learn that the honour of the alliance was declined by Jae Chand.

301. Other historians assert that Jae Chand sent out invitations for an immense "jag" or religious entertainment, in compliance with which all the neighbouring princes and nobility attended. Rájah Prithora alone treated the summons with contempt, and rendered himself conspicuous by his absence. The

gathering not being considered as complete, without the ruler of Delhí and Ajmír, Jae Chand caused a golden image of him to be prepared and to be affixed to his door at the place of meeting. Hearing of this, Rájah Prithora came down with a considerable force and triumphantly bore off the image. Sanyogta heard of this feat, and like a true woman expressed herself as decidedly partial to the brave Prithora, whereupon Jae Chand, greatly incensed, confined her to her apartments in a distant part of the palace and refused her access to the family. When this reached the ears of her lover, he made a second raid on Kanouj, and this time he succeeded in vanquishing the Rájah's forces, and in carrying away his true lady love.

302. In his first attack on the King of Ajmír, and Delhí, Shaháb-úd-dín Ghori was completely routed, A. D. 1191. The second attack of A. D. 1193 resulted in the overthrow of the vast armies of Prithora, the capture of himself "the Viceroy of Delhí and many other chiefs."* In this engagement it appears from the "*Zahúr Kútúbí*" and "*Kholdás-tút-tawáríkh*," that Jae Chand declined to render his son-in-law any assistance whatever.

303. The next year came Jae Chand's turn. Refreshed by a brief interval of rest at Ghazni, Shaháb-úd-dín sallied forth in A. D. 1194 in search of fresh fields of glory, and he determined on the capture of the renowned and wealthy capital of Kanouj. A battle was fought at Chandwár on the Jumna to the north of Etawáh, in which Shaháb-úd-dín's slave-general Kutb-úd-dín Eipak succeeded in routing the army of Jae Chand.

304. The Rájah of Mándá states that on this occasion the forces of the Rájah Jae Chand were commanded by his nephew Táladeo son of Mánikchand; who on being defeated, fled with the remnant of his troops to Bikanír and Jodhpur in Márwár, and laid the foundations of the two principalities at the present time in alliance with the British Government.†

* Vide Elphinstone, pages 313 and 314.

† This is confirmed by Elphinstone, page 315.

305. Now the "*Zahúr Kútubí*" gives no details of the battle of Chandwár, but it narrates that a battle was fought at Kanouj in 590 Hijrí, between Syad Kútub-úd-dín and Rájah Jae Chand. This Syad Kútub-úd-dín was the "Pir" or spiritual instructor of Kútub-úd-dín Eipak, and is alleged to have come from Medina. There is no allusion to Shaháb-úd-dín having been present. I have no doubt in my own mind, having regard to the authenticity of the "*Malfúz Kútubí*,"* that there were in reality two engagements; or rather perhaps that the battle of Kanouj was a natural sequel to the battle of Chandwár. On the latter occasion, moreover, it is not improbable that the Kanouj *corps d'armée* engaged was, as is alleged by the Rájah of Mándá, commanded by Táladeo the son of Mánikchand. Kútub-úd-dín Eipak, having defeated Táladeo, despatches his "Pír" Syad Kútub-úd-dín with a sufficient force to follow up the victory to Kanouj; while he himself with the remainder of his army crosses the Ganges into Oudh.

306. The silence of Ferishta regarding the second engagement under the walls of Kanouj may, I think, be accounted for by the fact that throughout his work this historian appears to confine himself mainly to the chronicles of the different reigning heads, as more immediately and personally concerning themselves. At all events, I am inclined to regard the "*Malfúz Kútubí*" written at the very period when the events alluded to were taking place, as of greater weight and authority than even Ferishta himself.

307. To return to Kanouj. Overthrown by the forces of Syad Kútub-úd-dín, Rájah Jae Chand effected his retreat to Karra, the sister fort of Mánikpur, on the opposite bank of the river some six miles lower down. It is reasonable to infer that his brother Mánikchand had assisted him at Kanouj; for we find the Músalmáns pursuing the Hindús, and investing both the forts of Karra and Mánikpur. The former divided their forces into two divisions; the one under the command

* This book is in Arabic, and is written with the pen of Syad Kútub-úd-dín himself. The events it records are those which passed before the writer's eyes, and as a historical record it therefore possesses great value. The "*Zahúr Kútubí*" is a faithful translation of the "*Malfúz*" into Persian by Mír Umeid Alí.

of Syad Kútḡ-úd-dín to besiege Karra, and the other under Kyám-úd-dín, son of the latter, to operate against Mánikpur. It is said that the besiegers were provided with Armenian artillery.* The double siege lasted for two months during which large numbers of Hindús were killed. At the end of this time, the two brothers effected their escape and fled to the southern hill country leaving most of their treasure behind them. In the "*Tazkarah-tus-sáadat*," it is recorded that the slave prince Kútḡ-úd-dín Eipak, hearing of this siege, came down from the interior of Oudh, and assisted in the capture of the two strongholds.

308. From the archives of the Mándá family, it appears that Jae Chand and Mánikchand fled to Kantith,† a tract of country lying under the Vindya range to the north-east of the Rewah state. We have thus arrived at the period, when Mánikpur ceased to belong to the Hindús, and when it first became a Músalmán province. This period was about the end of the year 590 Hijrí. (1194 A. D. Mánikpur may be stated to be one of the earliest, (if not *the* earliest), Mahomedan Settlement in Oudh.

309. Accompanying the forces of Kútḡ-úd-dín Eipak were a sect called Dámghánis. They were Sheikhs, and originally came from Dámghán, a town in the Ghor country. These Dámghánis were a martial race, and to a great extent furnished the picked troops of the reigning sovereign. After the capture of Karra and Mánikpur, Kútḡ-úd-dín Eipak made over the government of the former to his 'Pir', Syad Kútḡ-úd-dín; and for the better security of the latter against any subsequent attempts on the part of the Hindús to re-take it, he determined to leave it in the hands of his Dámghánis. To secure their due support and maintenance, he made over to them the whole of the Mánikpur estates in "jághir." After Kútḡ-úd-dín Eipak's death these Dámghánis greatly degenerated. Abandoning themselves to

* "*Armini tōp*"—Thus it would appear that cannon figured at the siege of Mánikpur more than a century before they came into play in England, when they were first used at the battle of Cressy, if I remember right.

†. Parganah Kantith in the Mirzapúr district. Ilaka Kantith formerly included the estates of [Mándá, Barankhar, Deyá] [Saktisgarh, Bijaiপুর] and [Kora Mongror.]
Allahabad. Mirzapur. Benares.

every species of excess and luxury, from being an active and military race they soon became indolent and effeminate. The "jághir" also was about this time resumed, but they continued in possession of their estates as "málgúzárs." Many were the houses erected by the Dámghánis, and rapidly did they multiply. The portion of Mánikpur formerly occupied by them is now known as Chaukapárpur and has been constituted into a separate mauza. The old site of the Dámgháni town shows the extensive area which was at one time in their possession. There are still numerous ruins of handsome masonry buildings and spacious tombs. At the same time much has been cleared away and the ground brought under the plough. It was at the close of the reign of Mahomed Toghlak A. D. 1348-49, that the power of the Dámghánis was at its summit. After this period it rapidly waned, as will be described hereafter, following the due course of events.

310. At the close of the twelfth century, "the Ganges",
State of affairs at the close of the 12th century. writes Elphinstone," had long ceased
 "to be an obstacle to the ambitious
 "designs of Shaháb-úd-dín. At this very period Kút-b-úd-
 "dín was waited on by Mahomed Bakhtiar Khilji, who had
 "already conquered part of Oudh and north Behár."

It was of the first importance to take proper measures to protect the two strongholds of Karra and Mánikpur, which, situated as they were on opposite sides of the river, entirely commanded its passage, and we find in the subsequent narrative that the matter was regarded in this light, and that the government was nearly always conferred on a prince of the blood, or on some other eminent personage. The tract of country comprised within the Karra Mánikpur command, about this time, appears to have possessed much the same limits which it did previously, when under the rule of the Gáhrwár chieftain Mánikchand, a few of the component "meháls" only having changed their names.

311. We now come to the next important scene in our historical drama. The event is briefly alluded to by Elphinstone as the expedition undertaken during the reign of the literary Slave-King Násir-úd-dín against the revolted Governor of Karra Mánikpur. This event took place

Arsalla Khán and Khálíj
 Khán, Governor of Karra Mán-
 ikpur in A. D. 1253.

in the year 656 Hijrí (A. D. 1253). Ferishta mentions that Arsalla Khán and Khálíj Khán were in command at Karra Mánikpur when they raised the standard of revolt. King Násir-úd-dín came down in person and called upon them to surrender. The rebels sent word in reply that, if the King pledged his word that they should not be punished, they would attend his presence. The King furnished the requisite pledge, and forthwith the delinquents appeared before him. Arsalla Khán was then deputed to the rulership of Laknautí* and Khálíj Khán to Kōh Páyah in the Sawálík range. It is not stated, however, who these two worthies were, or whether they exercised a joint or independent command. I am inclined to the latter view and to the opinion that Khálíj Khán as probable ruler of Mánikpur was a Dámgháni. His removal was no doubt prompted by cogent political reasons, as the sect was fast becoming a powerful and influential one. Who succeeded him and his ally at Karra, we are not informed.

312. From this time however it appears that the two commands were united in one, and having regard to the position of Málík Jhájú and Alá-úd-dín, both nephews of sovereigns, it is clear that the new command was not only one of great political and strategic importance, but was held in high estimation, and a coveted post. Early in the reign of the septuagenarian King, Jelál-úd-dín, Málík Jhájú, nephew of the despicable Ghyás-úd-dín Balban, was governor of Karra. At this period Amir Alí, also styled Hátim Khán, and who had previously held the post of "Mir Jámdár" or Controller of the Royal Household was Governor of Oudh; supported by the latter, Málík Jhájú ordered coins to be struck in his own name, styling himself Moghís-úd-dín, and assumed the emblems of Royalty. Soon after, being "joined by all the adherents of the house of Balban" he commenced his march towards Delhí. Hearing of these proceedings, the King despatched his second son Arkáli Khán to oppose him. A pitched battle took place which resulted in Málík Jhájú and his principal officers being all made prisoners. "Displaying his usual clemency, in the words of Elphinstone, the King immediately released them all, and sent Málík Jhájú to Múltán, where he "allowed him a liberal establishment for the rest of his days". These events occurred about 689-90 Hijrí (A. D. 1290-91.)

* Now known as *Tánda* in the Faizabad district.

Jelál-úd-dín then appointed his own nephew Alá-úd-dín to the vacant Governorship of Karra, and shortly afterwards bestowed on him, in addition, the Government of Oudh. Alá-úd-dín however continued to reside in Karra, and to make it his head quarters, so that for a time at least the Oudh Government may be said to have been administered from Mánikpur.

313. I cannot do better than give in this place Elphinstone's account of Alá-úd-dín's appointment to Oudh, of the famous expedition to Deogíri which started under Alá-úd-dín from Karra, and of the subsequent tragic end of Jelál-úd-dín at Mánikpur.

314. "His own weakness however, began, at this time, Alá-úd-dín's appointment to Oudh. "to be made up for by the energy of "his nephew, Alá-úd-dín, Governor "of Karra, a man of vigour and ability, quite exempt from "all the scruples which sometimes obstructed his uncle's "success. Having obtained permission to act against the "insurgents in Bandelkand and the east of Málwa, he not "only restrained their turbulence, but took several forts "which had before been left to dependent princes, and gained "such a booty as enabled him to make considerable additions "to his army. The King received the intelligence of his "success with great satisfaction ; and, although his favourite "wife endeavoured to put him on his guard against the ambition of Alá-úd-dín, he gave him the Government of Oudh, "in addition to that which he before possessed, and allowed "him to assemble an army, and to entertain many of the old "adherents of the Balban family."

315. "Alá-úd-dín's first employment of his force justified his uncle's confidence, and Expedition to Deogíri. "opened a new era in the history of "India. He resolved to attempt the hitherto untried adventure of an invasion of the Deccan ; and setting out with "8,000 chosen horse from Karra, made his way through the "extensive forests that still fill the space between that place "and Berár ; threw the princes, whose country he was approaching, off their guard, by pretending to have left "his uncle in disgust ; and, having thus reached Ellichpur, "he turned to the west, and proceeded by rapid marches to "Deogíri, the main object of his expedition. Deogíri (now "Daulatabád) was the capital of Rámdeo, a prince of so great "power that the Mahomedans looked on him as King of the

“Deccan, and who, in fact, was Rájah of Maharástra, or the “country of the Mahráttas.”

316. “It was probably owing to the natural indolence “of the Rájputs, and their deeming it dishonorable to attack “each other without warning, that the Músalmán invaders “so often found them unprepared for defence. Their example “seems to have infected the other Hindú chiefs; for, on this “occasion, the Rájah was in all the security of profound peace. “He had no troops about him; and his wife and son had “gone out of the city to a neighbouring temple. In the consternation which ensued, Rámdeo preserved presence of “mind sufficient to assemble a body of 3,000 or 4,000 citizens “and domestics. With these he made head against the “enemy, and afforded some little time for defensive arrangements. He was obliged to give way before long, and retired “into the strong hill-fort close to the city, into which some “provisions had hastily been thrown. The town was taken “without resistance, and was given up to pillage. The merchants were tortured to make them disclose the treasures “(the first instance mentioned in Músalmán history of this “species of barbarity); and forty elephants, with some thousand horses of the Rájah’s, fell into the hands of the enemy. “Meanwhile the fort was invested; and Alá-úd-dín, having “given out that his army was only the advanced guard of the “king’s, the arrival of which would speedily render all opposition unavailing, the Rájah became impatient to come to “terms, and had actually concluded a treaty very favourable “to the invaders, when his son, who had escaped being shut “up with his father, returned at the head of an army suddenly assembled, but far exceeding that of the Músalmáns “in numbers. Trusting to this superiority, he disregarded “the remonstrances of his father, and attacked Alá-úd-dín. “The result would have gone hard with the invader, if a “small body of troops which he had left to observe the garrison had not opportunely fallen on the enemy, and, being “taken for the expected main army under the king, created a “confusion which could not be retrieved. After this victory “Alá-úd-dín raised his demands; and as the Rájah expected “reinforcements from his allies, the affair might have been “prolonged more than was safe for Alá-úd-dín, had not the “garrison unexpectedly discovered that, in the hurry of victualling the fort, sacks of salt had been taken by mistake

“instead of sacks of grain, and consequently that their provisions were already nearly exhausted. This discovery made the Rájah more compliant : he agreed to an immense payment in money and jewels, besides the cession of Ellichpur, and its dependencies ; after which Alá-úd-dín drew off through Kandesh in Málwa.”

317. “Alá-úd-dín’s march to Deogíri was about 700 miles, great part of it through the mountains and forests of the Vindya range, which so completely separates Hindústán from the Deccan. The narrow and intricate paths, the want of supplies, and the danger of exposure to the arrows of the mountaineers, made the passage difficult for a small force, and impossible for a large one ; while the entry into so great and populous a country as the Deccan, with no more than 8,000 men, seemed an act of rashness rather than courage.”

“To have surmounted these dangers, and obviated, by exploring a new route, the increased difficulty of returning by the same, gives a high impression of the military talents of Alá-úd-dín. The pretext he used on his advance, that he was on his way to enter the service of the Hindú Rájah of Rájahmandrí, shows how much religious distinctions were weakened since the settlement of the Mahomedans in India.”

318. “This expedition had been undertaken without leave ; and as all communications had been cut off while it continued, Jelál-úd-dín remained in suspense and anxiety, both as to the fate and the designs of his nephew ; and when he heard that he was on his return, loaded with treasures and covered with glory, he felt nothing but delight at the intelligence. The more sagacious of his advisers took a different view of the matter ; and, seeing fresh proofs of the daring spirit of Alá-úd-dín, as well as of the resources at his disposal, they advised the king to adopt such measures of precaution as, without showing distrust, should prevent his assembling another army when the present should have dispersed to lay up their spoils. The generous temper of the king led him to disregard all their admonitions, and laid him open to the insidious designs of Alá-úd-dín, who now affected alarm from the cabals of his enemies, and fear of the king’s displeasure for his unauthorized expedition. He sent his

Elphinstone’s account of the
assassination of Jelál-úd-dín.

“brother, Alaf Khán, as crafty an intriguer as himself and “remarkable for his insinuating address, to deprecate his “uncle’s resentment, and induce him to meet Alá-úd-dín in “such a manner, as, under pretence of affording security to “his nephew, should, in fact, leave none to himself. By de- “grees, he was persuaded to move with his army towards “Karra; then to advance with a small escort, and at last “to cross the Ganges almost alone. Alá-úd-dín fell “at his feet, and the affectionate old man was patting “him on the cheek, and reproaching him with having dis- “trusted an uncle, who had brought him up from his infancy “and loved him better than his own sons, when Alá-ud-din “made a signal to assassins posted for the purpose, who rushed “forward and stabbed the King to the heart. His head was “stuck on a spear and carried aloft through the camp and “city. Ferishta shows a natural pleasure in relating the “calamities which pursued the subordinate actors in this “horrid tragedy to their graves; but that retribution affords “little satisfaction, while we continue to witness the uninterr- “rupted prosperity of the parricide in whom the whole of “this detestable act of perfidy had its rise. As Jelál-úd-dín “had reigned upwards of seven years, he must have been “more than seventy-seven when he was killed.”

319. Jelál-úd-dín was assassinated on the 17th Ramzán,

695 Hijrí, corresponding with 19th

Other accounts,

July A. D. 1295. It would appear

from other accounts that during Alá-úd-dín’s absence his lieutenant at Karra wrote frequently to the King, urging in reply to the not unnatural suspicions of the latter, that Alá-úd-dín had merely gone to arrange the affairs of Chanderí. When, however, he actually returned from Deogíri, “loaded with treasures and covered with glory,” the King was no doubt delighted, and reasonably expected that the wealth thus acquired would be placed at his disposal. As time passed on however, and it became evident that Alá-úd-dín had no intention whatever of depositing any portion of these riches in the royal coffers, his uncle took umbrage at his conduct, and was more inclined to listen to the now openly expressed accusations of his ministers, that his nephew had thrown off his allegiance. Then the crafty Alá-úd-dín had recourse to treachery and by this means removed the only obstacle to his attainment of the sovereign power.

320. Ferishta's account of the death of Jelál-úd-dín is evidently the one adopted by Elphinstone. The spot where the old King crossed the river, and where he was received by the base Alá-úd-dín with such demonstrations of repentance and submission, was Mánikpur itself. Raising up his nephew, Jelál-úd-dín took his hand and made as though he would return to his boat, when an attendant of the former, Mahmúd, son of Sálím of Samána,* rushed forward and stabbed the old King from behind, who, turning to Alá-úd-dín, cried out. "You miscreant, what have you done!" Thereupon another assassin named Ikhtiyár-úd-dín sprang upon him, and throwing him down, cut off his head, which "was stuck on a spear and carried aloft through the camp and city," the exhibitor proclaiming that such was the punishment of the covetous, in allusion to the desire of the deceased to possess himself of the spoils of Deogíri.

321. The "*Zakír Kutubí*," "*Malfúz Khwájé Karak*," and other accounts are agreed so far that Jelál-úd-dín, accompanied by only a few personal attendants, advanced in a boat towards Mánikpur; and here the narrative of these historians diverges from that of Ferishta, and I am inclined to believe is the correct one. To meet his uncle, Alá-úd-dín got into a boat and was rowed out into the stream. The two boats came along side each other exactly opposite Mánikpur. Without adopting the asserted miraculous transformation of Jelál-úd-dín into the person of his nephew, so that his attendants, who had previously received his commands to assassinate Alá-úd-dín, were thereby deceived and in reality slew the old King, we may believe that by the pre-concerted design of Alá-úd-dín, his uncle was beheaded in his own boat, and that the head fell into the river, the trunk remaining in the boat.

322. Previous to Jelál-úd-dín's arrival, and ere he had yet approached his nephew's dominions, the latter, under the impulse of a sudden fear, consulted his spiritual teacher, a man named Shah Karak, who in reply uttered the following stanza :

Táj-mallah and Khemsira.

"Har kí kúnad bá to jang,"
 "Tan dar kishí sar dar Gang."

"He who will fight with you, will leave his body in the boat, and his head in the river."

* A large town in the Umbálla district in the Panjáb.

The result proved the "Pir" a true prophet. The head was never found, but a boatman dived and, bringing up the crown, presented it to Alá-úd-dín, who thereupon conferred on him a piece of land bordering the river, (on the opposite bank from Mánikpur), on which the boatman founded a village, which has come to be known as Táj-mallah. The lands of the village extend as far as the boundaries of Karra. The land opposite the spot where the King's head fell into the river was called "Gúmsira," *i. e.*, 'lost head,' which has since been corrupted to Khemsira, and which is now a separate mauza about a mile from Mánikpur. Jelál-úd-dín's body was buried in Khemsira, and the ruins of the mausoleum, in which his remains are said to rest, may still be seen.

323. Before proceeding further, it is necessary to introduce on the scene a sect famous for their religious tenets, and whose mission was the worldwide dissemination of these tenets. I refer to the Gardezis.* Their progenitors in India were two brothers Sháháb-úd-dín, and Shams-úd-dín men of high family, who came from Gardez in the reign of Shams-úd-dín Altamas *i. e.*, between 607 and 633 Hijrí (A. D. 1211 and 1236). The elder brother, Shams-úd-dín, settled in Rewah, while the younger proceeding further south, took up his abode in Mánikpur in obedience to the divine direction vouchsafed to him in a vision.

324. During the same reign, there also came to Mánikpur from Yemen, a certain individual named Moulána Ismáíl Koreshi†, said to have been a direct descendant of Ibráhim-bin-Adam, King of Balkh and Bokhára, who again is said to be directly descended from the second Khalífa, Umar, surnamed Fárúk. The present Músalmán inhabitants of Mánikpur and the vicinity all trace their origin to the early settlers of the three sects of Dámghánis, Gardezis, and Makdúm-zádas. There are a few Pathán families, but these are comparatively recent settlers. With a very small exception all are of the Súní persuasion, and have always been so.

* Already mentioned in para 276.

† The ancestor no doubt of the legitimate branch of the Koreshi—Many of them are Hinda perverses. They are turbulent and much given to thieving.—P. C.

325. There is nothing now to chronicle, until we reach the year 795 Hijrī, (A. D. 1393.) Makdúm Jehánia Jehángasht and the Dámghánis. in which year during the reign of Násir-úd-dín Toghlak, son of Firoz, (also styled Mahomed Sháh) there arrived at Mánikpur a personage named Syad Jelál-úd-dín, who is better known as Makdúm Jehánia Jehángasht.* This individual is reported to have been a saint of the first water, and had been sent for from Aöch near Lahore, to soothe the last moments of the dying Alá-úd-dín of Bengal, and to perform his funeral obsequies. Having discharged these duties, the holy man went to the Court of Khwáje Jehán, King of Jaunpur, where he received as his disciple, the famous Ibráhim Sharki, brother of Múbárah Sháh, the adopted son of Khwáje Jehán. From Jaunpur Makdúm Jahánia travelled up to Mánikpur, and arrived in the Dámghánis' "mohalla" or quarter, on the great Id-úl-fitr. Proceeding to the mosque for the purpose of prayer, he waited in vain for the performance of the religious services of the day. Astonished, and not well pleased at such a state of things, he enquired why prayers were delayed. He was informed in reply that there were a great number of Dámghánis resident in the "mohalla," and that until all were assembled prayers could not take place; in other words that the Dámghánis were not going to trouble themselves in the matter. Upon this the saint remarked that it was clear that Malak-úl-Máut or the angel of death had visited the town, which was tantamount to the utterance of a curse from the lips of so holy a man. From that day, it is said, that numbers of Dámghánis were seized with a mortal sickness, the most distressing symptom of which was excruciating pains in the head, which, accompanied by fever, carried off thousands. Panic-stricken, the survivors fled from Mánikpur, and neither they nor their successors have since resided in the place.

326. After leaving the Dámgháni quarter of the town, Makdúm Jehánia Jehángasht† went to the "mohalla" of the Gardezis. Here he was hospitably received by Syad Aziz-úd-dín and Syad Sharf-úd-dín, descendants of Shaháb-úd-dín Gardezi. Perceiving that his hosts wore the dress of the religious bro-

* Or "world wide traveller."

† The author of the "Letaif Asharfi." His history is given in my Faizabad Settlement Report, and Notes on the Races of Oudh.—F. C.

therhood, while their kinsmen and others were clad as soldiers and carried arms, the saint asked why the latter were thus dressed in place of the quieter garments of sanctity. The reply was that, harassed by the attacks of neighbouring Rájahs, they were forced in self defence to organize a system of military defence. Thereupon the saint turned to Azíz-úddín and said:—"From this day forth you are invested with the title of Rájah of this country," and turning to Sharf-úddín, he said:—"And you will bear the rank of Kází." To both of them he added that so long as they and their descendants walked uprightly, their respective dignities should be transmitted from generation to generation. It is commonly reported, but there is no documentary evidence to corroborate the assertion, that on leaving Mánikpur, Makdúm Jehána was accompanied by the recently dubbed Rájah and Kází as far as Pratábgarh 'nallah'. On taking leave of them at this place, the saint informed them that their respective government and jurisdiction should extend so far. From this time the Gardezis increased in power and influence. It was in this year 802 Hijrí, (A. D. 1400), during the time of Tamerlane, that the provinces of Oudh, Kanouj, and Karrá Manikpur were attached to the kingdom of Jaunpur, under Khwáje Jehán.

327. In 897 Hijrí (A. D. 1491) during the reign of Sekander Lodi, son of Bahlol, Sher Khán, his nephew, and son of Bárbúk Sháh, King of Jaunpur, was in command of Karra Mánikpur. The tyranny and selfishness of this Prince, in which he appears to have been supported by his father, led to a rebellion of all the Hindú chieftains of Mánikpur, Karra, and Jaunpur. It is recorded that a force of 100,000 horse and foot assembled, and succeeded in putting the hated Sher Khán to death. The Prince's brother, Múbárák Khán, who was with him in the fortress, was made prisoner by Rái Sháhdeo, Rájah of Thatta. On the breaking out of the rebellion, Bárbúk Sháh himself fled to Bharaich. The King Sekander Lodi, hearing of these events, left Delhí and marched towards the scene of action. Rai Sháhdeo, in mortal fear, lost no time in delivering up the captive Múbárák Khán, who was re-instated in Karra in room of his deceased brother. The King gave battle to the rebel forces at a place called Kátgarh, inflicted a severe defeat on

Hindú insurrection against
the Jounpur sovereignty.

them and plundered their camp and the town. He then proceeded to replace Bárbúk Sháh on the throne of Jaunpur, and this done he marched into Oudh in order to enjoy some recreation in the way of field sports. He was however soon recalled by reports of the continued contumacy of the Hindú leaders, who refused to permit the weak Bárbúk Sháh to occupy the throne. Whereupon the King despatched Kálapahár, Azam Húmá'yún Sherwání, and Khán Khána Lohání from Oudh, with Múbárák Khán from Karra, to confiscate the dominion of Jaunpur, and to seize and send Bárbúk Sháh a prisoner to the King's presence; while he himself, after making arrangements for the conduct of affairs in his absence, proceeded southward to quell another insurrection on the Bengal frontier.

328. The Gardezis of Mánikpur* took advantage of this rebellion of the surrounding Talúkdárs to enrich themselves by every means in their power; and they succeeded in greatly extending their landed possessions. This probably constituted the period of their highest prosperity.

329. At this time there arrived in Mánikpur, Sháh Sháh Násir-úd-dín and Sheikh Hisám-úd-dín "Sáhibán Viláyat" of Mánikpur. Nasir-úd-dín, grandson of Sháh Alá-úl-hak of Pandúa, King of Bengal, who had been deputed as "Sáhib Viláyat" or diocesan. This celebrity died in Mánikpur, and over his remains was erected a magnificent tomb, the ruins of which are still extant. On any occasion of mirth or rejoicing every right-minded Músalmán, for miles round, having purchased three cowries worth of sweatmeats, invokes the blessing of the sainted Násir-úd-dín. Sheikh Hisám-úd-dín, fourth in descent from Moulána Ismail, alluded to in para. 324, was also a fellow disciple of Sháh Násir-úd-dín. Both were instructed by Núr Kutub Alam of Pandúa, and so pleased was the "Pír" with Hisám-úd-dín, that he appointed him to succeed Násir-úd-dín as "Sáhib Viláyat" of Mánikpur, and made the office hereditary.

330. During the life-time of this same Hisám-úd-dín, the governor of "Súbah Karra Mánikpur," The disciples of Hisám-úd-dín. Syad Saidú of Futtehpur, went down in state one day to witness a prophetic entertainment. While listen-

* A sect of Patháns who came originally from Afghanistan.

ing to the chanting, the spirit overcame him and he fell from his elephant in a dead swoon. On recovering consciousness, he resigned his appointment, gave away all his possessions, and embraced the life of a devotee. After having served his novitiate under Hisám-úd-dín, he went as "Sáhib Viláyat" to Futtehpur, where his tomb may still be seen. The shrine is resorted to by a large number of pilgrims annually, and there is a revenue-free grant allowed by Government for the preservation of buildings and attendant expenses. Rájah Hámid Sháh, grandson of Rájah Azíz-úd-dín, was another disciple of Hisám-úd-dín, and so great was the fame of his sanctity, that after his death it is said two or three corpses of successive sovereigns of Bokhára were embalmed and sent to Mánikpur to be buried near him.

331. In the year 932 Híjrí (A.D. 1526) during the reign of Sekunder Lodi's son and successor, Azam Húmáyún Sherwání, Governor of Karra Mánikpur. Ibráhim Lodi, Azam Húmáyún Sherwání (to whom reference has already been made above) "Amír-úl-Omra," or generalissimo of the forces, was stationed at Karra Mánikpur. At this time he received the king's command to reduce the fortress of Gwalior and to take prisoner the Rájah Mán Singh. Accordingly he set out from Karra Mánikpur with 30,000 troops and 300 elephants. The King at the same time despatched to Gwalior another large force, under eight generals, to support him. The combined forces, having taken up their position under the walls of the fortress, commenced the assault. At this juncture the Rájah died, but his son Bikarmájít took his place and continued to defend the town with the utmost energy. Failing in his endeavours to get in by assault, Azam Húmáyún laid a train of gunpowder, and opened a breach in the wall. Just as victory was about to declare itself for the besiegers, the King listening to the tales of treachery poured into his ear by Azam Húmáyún's enemies, was persuaded to suddenly recal him. The commander, with his son Futteh Khán, presented themselves before the King at Agra, when both were at once cast into prison. Before leaving, however, Azam Húmáyún had appointed his younger son Islám Khán to take his place and rule in Karra Mánikpur. Hearing of this, the King sent Ahmed Khán, one of his generals, with an army to depose Islám Khán. But the latter, now openly rebelling, prepared to assert his independence. An engagement ensued, in which the

King's forces were routed, and Ahmed Khán put to flight. Meanwhile the hitherto impregnable fortress of Gwalior had at last been reduced, and now the King was at liberty to draw off his troops and proceed with sufficient forces to punish the rebellious Islám Khán at Karra Mánikpur.

332. With the army before Gwalior were Azam Húmayún Lodi and Saíd Khán Lodi, younger sons of Prince Múbarak Lodi, former Governor of Karra Mánikpur, and no sooner were these young nobles made aware of the King's intentions than fearing his caprice, and alarmed lest they too, like Azam Húmayún Sherwání, should incur his suspicions, they left the army and proceeded to Lucknow, where they were possessed of certain "jaghírs." Thence they sent word to Islám Khán at Karra Mánikpur to be of good courage, for that they intended to support him. Meanwhile Ibráhim Lodi despatched Ahmed Khán with a new army and a numerous staff for the coercion of the rebel Islám. Arrived at Bángermau, a place in the Unáo district about 108 miles from Mánikpur, the force was suddenly attacked in the dead of night by Ikbál Khán, a slave of Azam Húmayún Lodi, who with 5,000 horse fell upon the camp, and, after considerable havoc, killing and wounding in every direction, made off safely under cover of the darkness and confusion. Hearing of this second disaster, the King was infuriated, and despatching a further reinforcement of 40,000 horse, he sent word to his generals that if they did not now very speedily conquer Islám Khán, he would regard them as traitors themselves, for it was evident that they were not fighting with a will.

333. At last the rival forces encountered each other, and a battle was imminent. At this moment, a "Pírzádah" named Sheikh Rajú Bokhári, of the line of the famous Syad Jelál-úd-dín, or Makdúm Jehania Jehángasht,* placed himself between the two armies and entreated them to avoid bloodshed, and listening to the dictates of humanity, to settle their differences amicably. Thereupon Islám Khán proclaimed aloud that if the King would only release his father Azam Húmayún Sherwání, he was ready to withdraw from the field. An armistice being agreed upon, Islám Khán's proposal was transmitted to the King. True to his tyrannical character however, the King refused compliance with the conditions offered by Islám, and at the same time sent word to

* He lived a life of celibacy.—P. O.

Daryá Khán Loháni,* governor of Behár, Násir Khán Loháni, and to Sheikhzádah Mahomed Farmúli, to spare no means in their power to compass the instant submission of Islám Khán. Accordingly Ahmed Khán found himself reinforced by fresh troops, and at once gave battle to the rebel army. The engagement was most sanguinary, and the losses on both sides tremendous. Islám Khán, with his brave ally Ikbál Khán were totally defeated, and Sáid Khán Lodi was taken prisoner. Azam Húmayún Sherwáni died in confinement and the territory of Karra Mánikpur was re-annexed to the kingdom.

334. It was at this time probably that Mánikpur rose to its highest pitch of importance for in the year 933 Híjrí (A.D. 1527) Shér Sháh *alias* Faríd Khán joined Júnéid Barlás who was, according to Elphinstone, governor of Jounpur; but Ferishtá distinctly records that he was ruler of Karra Mánikpur under the title of Sultán, which would seem to show that the Jaunpur principality was subordinated to the Kárra Mánikpur rule. It was with the assistance of this same Sultán Júnéid Barlás that we find Shér Sháh regaining his "jághir," and committing "depredations on the territory of Mahomed Sháh Loháni," the would-be King of Jaunpur.

335. Two or three years after these events about the year 935 Híjrí (A. D. 1529) came the Afghan insurrection in Oudh in 935 Híjrí. Afghan insurrection in Oudh, in order to quell which, Báber left the siege of Chandéri; and it is very probable, though unfortunately we have not precise information on the point, that he crossed the Ganges very close to Mánikpur. The following account from Elphinstone's history I give here in preference to that of Ferishtá, as the former is taken from Báber's own memoirs. "During the siege of Chandéri, Báber received intelligence of the defeat of his detachment in Oudh by an Afghán Chief named Bában or Bibán, and immediately himself marched, in that direction. The Afghán having taken post at the passage of the Ganges, Báber threw a bridge over

* This same Daryá Khán Loháni subsequently threw off his allegiance to Ibráhim Lodi, for Elphinstone records that "the whole of the country to the east of the Ganges had become independent in Ibráhim's time under Daryá Khán Loháni. His son took the title of King by the name of Mahomed Sháh Loháni and seems to have possessed Behár on both sides of the Ganges."—Elphinstone Book VII. page 374.

" the rivers, under the fire of his artillery, and ultimately
 " compelled the enemy to retire beyond the Gogra* whither
 " he marched in pursuit of them. He seems to have com-
 " pelled the rebels to take refuge in the territories of the
 " King of Bengal, and it was probably on this occasion that
 " he reduced Behár, if that was not done before by Húmáyún;
 " but in this place there is an interruption in the memoirs,
 " which is not filled up by any other historian." Very
 shortly after this Báber passed close to Mánikpur which is
 only thirty-six miles distant, on his way to Allahabad with his
 ponderous force of 100,000 men in pursuit of Sultán Mahomed,
 King of Bengal, whom he succeeded in putting to flight
 without the necessity of a general action.

336. Early in the reign of Húmáyún *viz.*, 938 Hijrí (A.D. 1531), we find a parallel case to the siege of Chandéri and the Afghán revolt in Oudh. While engaged in the siege of Kálinjer, Húmáyún received intelligence of another rebellion of Afghán Chiefs in Jaunpur which he at once proceeded to suppress. Although Mánikpur was intimately connected with the Jounpur sovereignty I do not find that on this occasion it was the scene of any active operations although no doubt it was directly or indirectly affected by the results. At this time Shér Sháh, the famous son of the Sásserám "Jaghírdár" had commenced to extend his conquests, and to cause Húmáyún considerable annoyance. After his first reverses at the hands of the latter, in the taking of the Fortress of Chunár, and the subsequent march on Gaur, Shér Sháh issued from his retreat in the hills, to the south-west of Bengal, and in the words of Elphinstone, "took possession of Behár and Benares, recovered Chunár, laid siege to Jaunpur, and pushed his detachments up the Ganges as far as Kanouj." Then came the disaster to Húmáyún's army in the beginning of 936 Hijrí (A.D. 1539) and before the end of the same year, the crowning disaster in the battle which took place on the Oudh bank of the Ganges opposite Kanouj and which left Shér Sháh in undisputed sovereignty of India and ushered in the house of Súr.

* Báber encamped at Ajudhya in March 1526 and his fine Mosque there bears that date. Strange to say the account of his doings at that place have been cut out of all the known copies of his memoir.—P. C.

337. The next year 937 Híjrí (A. D. 1540) Shér Sháh was informed that Khízr Khán Sherwání, his deputy in the Government of Bengal, had contracted a marriage with the daughter of his old enemy Mahmúd Sháh and late king of Bengal, and, besides other signs of disaffection, that he had openly commenced to assert his independence. Shér Sháh determined at once to set out for Bengal, and on his way thither he encamped at Karra, where he married his daughter the Princess Bibí Sálehá to Sháh Kásim, a descendant of the celebrated Hisám-úd-dín (para. 329), and, at the same time, desired his son-in-law to accompany him on his expedition to Bengal.* Sháh Kásim however excused himself on the score of his religious duties, but he recommended to the King's favourable notice a person of unblameable life and one like-minded with himself, Kázi Fazl. Accordingly Shér Sháh, accompanied by Kázi Fazl, set out for Gour. The rebellions Khízr Khán was seized and imprisoned, and the territory of Bengal being split up into several small Governorships, Kázi Fazl was appointed by the King to act as Governor General.

338. The Princess Bibí Sálehá *alias* Súlemán Khátún died at Mánikpur, where her tomb, and that of her husband, are to be seen carefully preserved in the "Aháteh Khán Káh."

339. We now come to the important era of Akber's reign, when the Empire of India was at last consolidated. After the death of Shér Sháh, and during the short lived reigns of his successors of the family of Súr, and of Húmáyún's second reign, the Afgháns or Patháns had been busy, and had made the most of the troublous nature of the times by possessing themselves of Oudh, and of the "country on the Ganges as far east as Jounpur." This of necessity included the Governorship of Karra Mánikpur. In 966 Híjrí (A. D. 1559) Belarám Khán, the "Khán Bába" or regent during Akber's minority, succeeded in driving out these rebels and recovering the

* Shér Sháh probably made the acquaintance of his son-in-law on the occasion of his first visit to Karra Mánikpur alluded to in para. 334 when he was the guest of Sultán Jáneid Barlás.

above named territories. Their expulsion appears however to have been but a brief one, for they soon after again appeared on the scene, and engaged the attention of Akber. After his return from repelling the invasion of his brother Hákím Khán in the Punjab, "he found" says Elphinstone, "the rebels had recovered their ground and were in possession of most parts of the Súbahs of Oudh and Allahabad. He marched against them without delay, though it was the height of the rainy season; drove them across the Ganges; and when they thought themselves secure behind that swollen river, he made a forced march through a flooded country, swam the Ganges at night-fall with his advanced guard of not 2,000 men on horses and elephants, and after lying concealed during the night, attacked the enemy about sun-rise. The rebels, though aware of the approach of a small body of horse, were quite unprepared for an attack, and Khán Zemán having been killed, and another principal chief unhorsed and made prisoner, in the first confusion, they lost all the advantage of their numbers, fell into complete disorder, and soon after dispersed and fled in all directions." On the occasion of this famous exploit, the spot at which the King entered the river and swam it in the manner above described was Mánikpur, and the ground in front of Mánikpur, on the opposite bank, witnessed his subsequent victory.

340. We must pause a little here, in order to notice a little more particularly the important events of this period as given by Ferishta, closely interwoven as they are with the history of Mánikpur. In 996 Hijrí when Behráh Khán set out on his expedition against the rebellious Afgháns of Oudh and Jaunpur, he was accompanied by Ali Kúle Khán, Seistáni, also styled Khán Zemán. In the subsequent operations against the rebels, this chief greatly distinguished himself; and, at the recommendation of Behráh Khán, he was appointed Governor of Jaunpur and Benares. Shortly after this Sháh Abúl Má'ali of Gújrát the assassin of Húmáyún's Queen, fled to Khán Zemán for protection. Anxious to continue in the good graces of Behráh Khán, the latter sent the murderer to him without delay, and thereupon Behráh Khán imprisoned him in the fortress of Biána near Agra. Now Sháh Abúl Má'ali happened to enjoy the favour of the Emperor, his vile act notwithstanding, and

this proceeding of Behráw Khán was not calculated to in anywise heal the rapidly widening breach between the latter and his young sovereign, and, at the same time, it brought down the royal displeasure on the head of Khán Zemán also.

341. In 968 Hijrí (A. D. 1561) the governor of Jaunpur again incurred Akber's indignation by withholding the King's share of the booty taken by him and his brother Bahádúr Khán from Shér Sháh, the son of the last King of the house of Súr, who on this occasion had in vain attempted to regain his former dominions. To punish the independent Khán Zemán, Akber determined to proceed in person towards Jaunpur. When however he arrived at a place but two miles to the west of Karra Mánikpur,* he found Khán Zemán and his brother Bahádúr Khán, who had both come to make their submission and had brought with them all the spoils of war. The Emperor returned to Agra and the two brothers accompanied him for three marches, at the end of which they received the royal pardon, and were sent back to Jaunpur.

342. The next year 969 Hijrí (A.D. 1562) Bahádúr Khán again proved refractory, and Akber sent against him Abdúlla Khán Uzbek, who forced him to leave Jaunpur and seek refuge in the hills. In 970 Hijrí, Akber bestowed on Kamál Khán Kálhgar a loyal and meritorious chieftain, the "jaghir" of Karra Mánikpur. In this position the jághirdár was constantly coming into collision with Khán Zemán, but appeared to get the best of every encounter. Early in 971 Hijrí, Kamál Khán was removed to another command, and Abdúl Wájid Khán Harvi, alias Asof Khán, was appointed to succeed him in Karra Mánikpur; but whether in the first instance as jághirdar or as governor, Ferishta omits to state, most probably the latter. For it is clear that there were two distinct appointments at this time in Karra Mánikpur, because we find Asaf Khán in command, that is acting as "*Ilákím*," while Majnú Khán Kákshál held the "jaghir" and this state of things was upheld until the comparatively recent times of Nawáb Shujá-úd-dowla.

* Probably Ahmedganj near Aurení on the other side of the river, which is on the old Imperial road, and which is equidistant from Karra and Mánikpur, two miles only in a westerly direction.

343. The next year 972 Hijrī witnessed the revolt of General rebellion of all the Uzbek chiefs. nearly all the Uzbek chiefs. To quote from Elphinstone, they suspected that the young Monarch was actuated by a dislike to their race, "such as a descendant of Báber might well be supposed to entertain, and they shared with many military leaders in their impatience of the subordination to which their class was about to be reduced. In this spirit they revolted, and were joined by Khán Zemán, before mentioned, and by Asaf Khán, another nobleman who had lately distinguished himself by the conquest of Gárrah, a principality on the Nerbadda, bordering on Bandelkand. It was governed by a Queen who opposed the Mahomedan general in an unsuccessful action, when seeing her army routed, and being herself severely wounded, she avoided falling into the hands of the enemy by stabbing herself with her dagger. Her treasures, which were of great value, fell into the hands of Asaf Khán, who secreted the greater part, and the detection of this embezzlement was the immediate cause of his revolt."

344. This insurrection plunged Akber into a long and troublesome war. He set out from Akber's expedition to Laknauti and Jaunpur. Agra with a large force and at the same time sent emissaries to both Khán Zemán and Asaf Khán. The latter by way of smoothing the way a little, in case of worse complications hereafter, forwarded to the Emperor 300 Elephants out of the 1,500 said to have been captured by him at Gárrah. At this juncture, Akber was suddenly seized with illness, and obliged to return to Agra, whence he despatched two of his principal officers Sháham Khán and Mahomed Amín Khán against the rebels. The latter succeeded in routing the force sent against them and in making prisoners of the officers in command. When the news of this reverse reached Akber, he collected a large army under Moneim Khán Khánan, and in the month of Showál 973 Hijrī (A. D. 1565.) set out in person to superintend the subjugation of the insurgents. Arrived at Kanouj the Emperor received intelligence that the rebel forces had dispersed, and that Sekander Khán Uzbek, one of the principal rebels, and who was formerly "jághirdár" of "Súbah" Behár, had fled to the Fort of Laknauti, the present Tanda in the district of Faizabad.*

* Within ten miles of Tanda is Akberpur, which Akber founded and to which he gave his own name, and which gives its name to the parganah. There are inscriptions on the old fort and bridge.—P. C.

Akber started in pursuit, but when he had arrived at Laknowti, he found his bird flown, and learnt that he had gone off to Jaunpur and there taken refuge with Khán Zemán and his brothers. Akber determined to follow him, hoping by this means to come upon his other enemies also; but again was he doomed to disappointment, for, hearing of the Emperor's approach, the whole of the rebel forces fled from Jaunpur and crossed the Ganges below Benares. When Akber reached Jaunpur, Asaf Khán succeeded through the intercessions of Majnún Káhshál, in obtaining a free pardon. To test his sincerity however Akber ordered him to proceed with his own force of 5000 horse and overtake the Uzbeks and give them battle. Asaf Khán followed in the direction the Uzbeks had taken, but only for a short distance. Akber, seeing that his allegiance could not be reckoned upon, removed him from his command of Karra Mánikpur, and in his stead appointed his own general, Moneim Khán Khánan. Hearing of this, and fearing to again encounter the Emperor, Asaf Khán fled to Gárrah.

345. At this period Khán Zemán sent forth Sekander Khán and Bahádúr Khán with his other Uzbek comrades, and organized a systematic rebellion and plundering of the whole of the Gangetic Doáb, from Allahabad as far as Agra. Akber despatched an army under Moiz-úl-múlk aided by other Sirdárs (amongst whom we find Rájah Todar Mal) against these obstinate marauders. Strange to say Khán Zemán meanwhile succeeded, through the good offices of Moneim Khán Khánan, the newly appointed Governor of Mánikpur, in obtaining not only the royal pardon, but also a restitution to his old office in the Government of Jaunpur. Unaware of this, Moiz-úl-múlk came down on the forces of Bahádúr Khán and Sekander Khán and a battle was fought between Allahabad and Kanouj. The result was that Akber's army was defeated and Moiz-úl-múlk forced to retreat on Kanouj. This event led to further complications, for, Akber, greatly incensed, refused to believe that Khán Zemán had not deliberately deceived him, and he accordingly deposed him and bestowed the "jághir" of Jaunpur on his mother. Khán Zemán then came down from the hills and forcibly occupied parganah Gházipur. Akber whose patience by this time was well nigh exhausted, sent a force against him, drove him out of the country, confiscated

the jágghir" and seized and imprisoned Khán Zeman's mother. Hearing of this, her other son Bahádúr Khán with Sekander Khán, above mentioned, made a raid one night on Jaunpur and succeeded in carrying off the old lady.

346. Akber, who had been meanwhile in the fortress of Chunár, now returned to Jaunpur, and, incredible though it may seem, once more pardoned the graceless Khán Zeman and made such arrangements and dispositions in the province as circumstances necessitated. This done the Emperor turned his thoughts towards the rebel Asaf Khán who was ensconced in the Fort of Gárrah, and sent against him Mahdi Kásim Khán with a force of 4000 horse. The Fort was closely invested and Asaf Khán was compelled to evacuate it. He fled to his old ally Khán Zeman, but here he was seized and thrown into prison by Bahádúr Khán, between whom and his brother a dispute had arisen. Asaf Khán remained in captivity for six months, at the expiration of which period he was forcibly rescued by his brother Wazír Khán, who came down one night, surprised his guards and carried him off, though severely wounded, to Gárrah.

347. In the following year 974 Hijrí (A. D. 1566) Akber was called off to Lahore to repel the invasion of the Panjáb under his brother Mirza Hakím. Wazír Khán, Asaf Khán's brother, quietly followed him and, taking advantage of a hunting party, he presented himself before Akber and falling on the ground, supplicated the Emperor's pardon for his brother and himself. Generous and large-hearted Akber again extended to Asaf Khán his clemency, and raising the prostrate Wazír Khán, bestowed upon the brothers the joint command of Karra Mánikpur.

348. Returned from the Panjáb, Akber learnt that his old enemies the Uzbeks, with Khán Zemán at their head, had again been raising the standard of rebellion, and had been over-running the whole of the territories of Oudh, Kanouj and Jaunpur, and that their forces were advancing on Mánikpur. The Emperor at once set out from Agra, and with forced marches soon reached Kanouj. Meantime Mánikpur under the "jágghirdár" Majnún Kákshál, was closely besieged. Akber

Generosity of Akber, and appointment of Asaf Khán and Wazír Khán to Mánikpur.

Akber's March to Mánikpur and passage of the Ganges.

continued to advance rapidly and reached Rái Bareli. Alarmed at such promptitude, as well as by the rumours of the vast force accompanying Akber, the rebels raised the siege, and crossing the river, encamped on the opposite shore. When Akber arrived at Mánikpur, it was night; not a boat was to be had, and being the rainy season, the river was fearfully swollen. Nothing daunted, and mounted on his famous elephant "Súndar" ('the beautiful') he plunged into the Ganges accompanied by only a squadron of horse. A rumour was soon afloat in the enemy's camp that Akber had crossed the river and was on them. Khán Zemán and his chieftains, who were in the midst of their revels, and probably more than half in their cups, ridiculed the idea, and refused to entertain the notion for a moment. This enabled Akber to lie *perdu* till day-break, when, having been reinforced by his advance guard and by the respective troops of Majnún Kákshál and Asaf. Khán* he fell upon the hostile camp. The rebels, quite unprepared for so vigorous an onslaught, were utterly routed and dispersed. Khán Zemán was killed in action by an elephant who dashed him to the ground with his trunk and trampled him to death, while his brother Bahádúr Khán was taken prisoner. Brought before Akber, there is every reason to believe that his life would yet have been spared, but so infuriated were the bystanders, that before Akber could interpose, Bahádúr Khán lay a corpse at his feet.† Thus terminated, we may say at Mánikpur, this famous seven years rebellion of the Uzbek chiefs.

349. Before the close of the glorious reign of Akber
 Division of the empire into the empire was divided into fifteen
 súbahs. "súbahs" or provinces, viz, Allahabad, Agra, Oudh, Ajmír, Gújrát, Behár, Bengál, Delhi, Cábul, Láhore, Múltán, Málwa, Berár, Kándeish, and Ahmednagar. This arrangement diminished the importance of Mánikpur, which was thenceforward included in súbah Allahabad, as one of its component Sirkárs. Mr. King has been at the pains of furnishing an extract from the "*Áin Akbarí*" which in a somewhat more detailed form, together with his accom-

* It is doubtful whether Asaf Khán was with Majnún Kákshál within the walls of Mánikpur when it was besieged. It seems more probable that he was at that time resident at Karra.

† The heads of the two brothers were sent to the Panjáb and Cábul, and the bodies to Jaunpur, in which city they were dragged through the streets, tied to the legs of an elephant.

panying remarks, I shall make no apology for introducing here, as they fitly pertain to a history of so celebrated a place as Mánikpur which was formerly the most important town of the district, if not of the Province.

350. "A reference to Elliott's glossary, under the word *Extract from Mr. King's Report.* "dustúr;" will shew that so recently "as Akber's time many parganahs "existed which cannot be traced now; and that many now "exist which are not named in the various sirkárs into which "that Emperor divided his dominions.

"The glossary omits detailed mention of all lands which "were not British territory at the time when the author wrote; "and this will account for the absence of the sirkár Mánikpur, "which embraced all the land now in the Pratábgarh district."

351. "A manuscript copy of the "*Ain Akbarí*" has "enabled me to give some details of the territorial division "in Akber's time:—

"Extract from the *Ain Akbarí* which relates to the revenue "arrangements of the Pratábgarh district Sirkár Mánikpur, "*Súbah Allahabad.*"

"The *Súbah* of Allahabad contained nine Sirkárs as "under:—

" 1. Allahabad,	15	Máháls.
" 2. Gházípur,	19	"
" 3. Benares,	8	"
" 4. Jaunpur Shimálí	41	"
" 5. Mánikpur,	14	"
" 6. Chunár Janúbí,	13	"
" 7. Kálinjer,	11	"
" 8. Tarhar Kora,	9	"
" 9. Karrá,	12	"
Total,		142

"The *Súbah* of Oudh (or Ajodhya) included:—

" 1. Sirkár Oudh,	21	Máháls.
" 2. Gorakpur,	24	"
" 3. Bahraich,	11	"
" 4. Khyrábád,	22	"
" 5. Lucknow,	55	"
Total,		133

352. Extract from copy of "*Ain Akbarí*" in possession of the Rájah of Mándá (made in time of Sháh Álam) regarding the Sirkár Mánikpur, *Súbah Allahabad.*

Extract from the "Ain Akbarí" in possession of the Rájah of Mándá.

Revenue Statement of the Pratābgarh district, "Sirkār Mánikpur, Subāh Allahabad."

Name of Parganah.	Amount of land.	Fort or Kacha or Pakka.	Amount by "Dām." †	Sawāī by "Dām." †	Owner of Proprietor.	Cavalry.	Infantry.	Totals of Cols. 4 and 5 in Rupees.	Remarks.
1	2	3	4	5	6	7	8	9	10
	B. B. B.								
Arol, *	62,131 10 0	Brick built,	29,57 077	38,222	Rājput,	20	7,000	74,792 8 0	
Behloli,	32,343 3 0	.....	18,30,283	1,75,750	Rājput, Kayeth and Bareya, †	10	500	50,105 12 0	
Thūlendi,	15,721 6 0	.....	3,83,251	54,821	Rājput, Kayeth and Bareya, †	400	300	10,351 4 0	
Jalspūr Bilkhari,	76,517 8 0	Brick built,	39,13,017	1,40,325	Bachgoti and Brahman, ...	250	5,000	1,01,356 12 0	
Jais, ...	25,925 0 0	Do.,	14,24,757	2,77,363	Various tribes, ...	50	700	42,452 7 5	
Dālmau, ...	67,508 9 0	Do.,	36,26,067	30,44,130	Türkoman, ...	40	2,000	1,66,755 0 0	
Rāi Bareli	65,751 17 0	Do.,	36,50,984	1,80,080	Rājput Kanpūria, ..	180	2,000	93,976 10 0	
Salon, ...	56,102 0 0	Do.,	27,17,391	3,94,774	Rājput Bsein Gamindal &c.,	20	8,900	79,804 2 0	
Karnat Gūzara,	51,505 12 0	Do.,	24,61,077	1,15,777	Rājput Bsein, ...	20	700	64,421 6 0	
Karnat Paigāh,	22,130 0 0	.....	11,17,926	11,17,926	Rājput Bsein, ...	20	400	59,896 4 0	
Kasūt,	9,456 8 0	Brick built,	5,14,909	5,14,900	Bachgoti, ...	100	2,000	25,744 8 0	
Mánikpur-ba-haveli, ...	1,29,830 0 0	Do.,	45,00,312	67,37,729	Bsein, Kayeth &c, ...	500	6,000	2,80,950 0 0	
.....	.....	.....	25,82,079	..	Rājput Bareya, ...	...	...	64,552 0 0	
Nasirabad, ...	55,599 0 4	.....	...	1,08,148	Kayeth, Basa, ...	40	1,000	2,703 12 0	
							Rs. 11,12,577	9 5	

* New known as Pratābgarh.

† "Bareya" or "Pureya" a tribe unknown, at all events they are not known in this district.

‡ 40 "Dāms" were equivalent to one rupee.

353. "It will be observed that there is no mention of the Talukdárs and the Ráj-pút clans. "the now existing parganahs of Behar, Dhingwas, Rámpur, Parshadepur, and Ateha, nor are the names of Pattí or Pratábgarh to be found, although their equivalents Jelálpur Bilkhar (Pattí) and Aror or Aroul, (Partábgarh) are entered. It appears then that the missing parganahs are divisions which have been made entirely on the basis of ownership, either by an entire clan or ruling families of Rájputés. But whether this be so or not, the points which I have laboured to work up to are I think pretty clear. These are that for the last 600 or 800 years the landowning classes have been, broadly, the Rájput clans now in the various parganahs of this district, that it has been the nature, or policy if you please, of the Rájput to defer to a common clan head, that this practice has enabled them to resist encroachment and uphold their ownership, and that the Talukas as we find them now are merely the result of the instincts of the people themselves acted on by, and reacting on the authority which from time to time has been supreme in their country."

354. "The stronger the pressure from outside the more have the clan cohered to resist it, and no doubt to the instinct of self preservation may be traced much of the vitality which distinguishes them. I am not one of those who maintain that Talukas are indivisible. If my sketch of their history has been followed, it will show that the usual tendency was for the head of the clan to provide for his cadet brethren ; and that the Talukas (e. g. of Pratábgarh parganah) are in fact all offshoots which from time to time left the parent stock with the portion of goods which fell unto them. It is probable that under a more peaceful regime the number of the cadet estates would have greatly increased, and no doubt the effect of the annexation of Oudh has been, by the introduction of a strong Government, to do away with the necessity formerly laid on these clans to combine for their own defence."

355. "Thus far there is no difficulty in picturing and in understanding with very sufficient exactness the elements of the society on which our Government was imposed at annexation. But when the investigation becomes more minute, and scans the relations of the landowning castes

“ among themselves and with others, it is by no means so easy to account for the status which existed.”

“ The clan is the acknowledged land-owning body of the parganah ; the T'alukdár is the acknowledged head of the clan, or of an estate which has been carved out of the parganah. The members of the clan who live in the village are the Zamindárs, doubtless, if history and genealogy are referred to ; but when the next step is taken and the actual position of the clansmen in each village is sought for, the greatest varieties of condition are found, and the difficulties which the task of recurring to the status of the twelve years before annexation involves, begin to show themselves. As the examination becomes more particular the Settlement Officer finds that the subordinate interests vary from a comfortable and favorable sub-tenure under the protection and favor of the chief, to a state of constant aggression on one part, and resistance on the other, the one to encroach on and the other to keep intact the zamindari tenure.”

356. “ In some the equilibrium has been more disturbed than in others ; but the rule will be, speaking generally, that the T'alukdár, vested also with the powers which his responsibility as payer of the revenue gave him, has tried to raise the payments, to beat down opposition, to push the villager, first from his contract for the whole village at favorable rates, to terms gradually less favorable ; then, when he has exceeded the limit of the resources or the patience of the villager, to confine him to his 'sir' land, and thus secure direct dealings between the cultivators and himself, or some nominee who is put in as lessee. The 'sir,' at first lightly rented, is soon more heavily weighted.”

357. “ It would seem wonderful that the T'alukdár should be able to do this ; and if there had been no saving clause in the mutual relations of the two parties, he would not probably have been able to effect what he did. This saving clause was “ service ” ; which seems in some parts of this district to have been the only right left to the clansman. Usually it was honorable and sufficiently well paid ; and many members of a village would be enrolled as servants. This

Service.

“ explains the apparent anomaly which village rent rolls show, viz. the Rájput sub-proprietary community paying Rupees 5 and even 8 Rupees per bigah for their land. It was counterbalanced by “service.” If service were refused or were made more than nominal, and so incompatible with independence, the zamindár might be reduced to a mere nullity, his ‘sir’ rated at rackrent, and himself reduced to the level of a common cultivator. I am not drawing a picture of any large area as all reduced to this level ; I am merely showing the steps which did lead in places to make the nominal zamindárs, perhaps in all villages theoretically alike, differ in their actual status as much as it is possible for men to differ.”

358. “ Nor was it the least perplexing part of the discovery to find that in the struggle for riches and power, the parties often lost at one time what they held at another. An old Zamindár, who had been in disgrace and banishment for ten or twenty years, would come back and recover his Zamindári under his old chief or his more forgiving heirs ; and indeed it would be found that in almost every village some instability had been the rule and fixity the exception.”

359. Hitherto it will have been observed that the Kita'at Sovorance of Kara and Mánikpur. of Kara and Mánikpur were one and the same, and that although, divided by the river, these two towns formed in reality but one seat of Government. Now however we find under Akber's scheme of territorial distribution they are severed, and each becomes the capital of a distinct “Sirkár,” Mánikpúr containing fourteen “mehals” and Kara twelve. The Government of a “Sirkár” henceforward became entrusted to a Foujdár, while the Governor of a Province or “Súbah,” became known as *Sipáh Salár* or Viceroy. The last Governor of Kara Mánikpur under the old regime, was Asaf Khán Harvi, who shortly after the final conquest of the Uzbeks, was removed by Akber to the command of the fortress of Chitor in Rajpútána.

360. During the reign of Akber, Nawáb Abdús Samad Ali Khan Gardezi of Mánikpur. was appointed to the rank of “Mansabdár” and appears to have been an extremely wealthy and influen-

tial man. From documents bearing his seal and signature, it seems clear that his functions were important and his powers extensive. He built several palatial residencies in Mánikpur, and founded the village of Samadabád, now included within the limits of mauza Chaukapárpúr. Some of the edifices which this personage erected were of such rare beauty, and the stones employed in the building of such magnificent carving that Nawáb Asaf-úd-dowla nearly two centuries after removed considerable portions of them to Lucknow, where they now grace the large Imám-bára.

361. We may pass over the entire reign of Jehángír
 The reign of the Emperor 1014 to 1037 Hijrí (A.D. 1605 to 1627)
 Jehangír. as presenting no noticeable incidents
 in connection with the history of Mánikpur. We may except
 the occasion of the pursuit by Sháh Jehán of prince Parvez
 and Mohábat Khán in 1033 Hijrí (A.D. 1624.) when the latter
 hearing of Sháh Jehán's "arrival and rapid progress in Bengal
 "put themselves in motion in the direction of Allahabad.
 "Sháh Jehán crossed the Ganges to meet them, but the peo-
 "ple of the country who were not inclined to enter on opposi-
 "tion to the Emperor refused to bring in supplies to his camp
 "or to assist in keeping up his communication by means of
 "the boats on the Ganges. The discouragement and priva-
 "tions which were the consequence of this state of things, led
 "to the desertion of the new levies which Sháh Jehán had
 "raised in Bengal, and when at last, he came to an action
 "with his opponents, he was easily overpowered, his
 "army dispersed, and himself constrained once more to
 "seek refuge in the Deccan." Sháh Jehán on this occasion
 probably crossed from the Oudh bank not far from Mánik-
 pur, at all events in the "Mehál." The subsequent reign of
 Sháh Jehán also furnishes but little of interest. I find how-
 ever from the "*Bádsháhnáma*," a chronicle of this reign, to
 the effect that four "Mansabdárs" were appointed in Mánik-
 pur by Sháh Jehán viz. Rájé Syad Abdul Kádír Khán also
 styled "Mir Adal." whose "Mansab," was 2,000, and who en-
 tertained 2,000 sowárs ; Diwán Syad Rájah, whose "Mansab"
 was 800, and who kept up 350 sowárs ; Syad Abdul Hámíd
 Mánikpurí, "Mansab" 500, entertained 500 sowárs ; Nawáb
 Abdusamad Khán, Mánikpurí, "Mansab" 300, entertained
 300 sowárs.

362. Of these "Mansabdárs", the first mentioned, Rájé*
 Rájé Abdúl Kádír Khán *alias* Syad Abdúl Kádír Khán *alias* "Mir
 "Mir Adal." Adal" was the most noteworthy. He
 founded the town of Shaháb-úd-dín-abád, contiguous to Má-
 níkpur, and so named it after his ancestor Shaháb-úd-dín
 Gardezi. As this happened also to be the Emperor's name it
 furnished Abdúl Kádír with an appropriate opportunity of
 doing seeming honor to his Sovereign. Within this town
 he built several splendid edifices of which the Jama Masjid,
 Sanghín Mahal (stone palace), Rughín Mahal (coloured
 palace, also of stone), and the Chehal Satún (or palace of forty
 pillars) are the most noteworthy. The stone of which these
 buildings were constructed was brought from Futtehpur Sikri,
 where Abdúl Kádír purchased the quarry, and the enormous
 size of some of the slabs is truly astonishing, considering the
 distance from which they came. The buildings themselves,
 most of them, are now in a ruinous state, but nevertheless
 bear distinct evidences of their former splendour.

363. The "Chehal Satún" in particular still retains
 many beautiful portions. The stone
 The Chehal Satún. carvings are remarkably deep and well
 defined. This edifice overhangs the bank of the river, and
 one apartment has been entirely swept away with the en-
 croachment of the current. At the time the "Chehal Satún"
 was built, it was not permitted to subjects to build such resi-
 dences. The Emperor Sháh Jehán, hearing that Abdúl
 Kádír had built a "Chehal Satún" at Mánikpur, after the
 pattern of the one which he himself had erected at Agra,
 was by no means well pleased and sent at once to demand an
 explanation. Rájé Abdúl Kádír was however prepared with
 his reply; for on the arrival of the emissary he took him to
 the palace, and with much dignity of manner pointed out the
 last resting place of departed members of his family. The
 emissary needed no more, and departed perfectly satisfied;
 and so, on his arrival at Agra, was his Royal master. It is
 hardly necessary to observe that the tombs were a sham, and
 that the Emperor was duped.

* The alteration of this title from Rájah to Rájé, is not quite intelligible. The reason advanced is that the title having been bestowed by a saint, and extending to each and every member of the family of the grantee, it was necessary to distinguish it from the title of Rájah which was originally conferred by sovereigns and was confined to one hereditary male member only.

364. Diwán Syad Rájé, the next “Mansabdár” (mentioned in para 361) was also a descendant of Shaháb-úd-dín Gardezi, and a man of note at the period in which he lived. He appears to have held office as Diwán to the Bengal Government, and he built a fine serai at Sásserám and another at a place within the borders of the Benares district on the Karamnásar river, which stream forms the common boundary of the districts of Benares and Arrah. This place is now a large town and still known by the name Serai Syad Rájé. The Diwán also added to his native town by the erection of several fine houses.

365. The other two “Mansabdárs” of this reign also contributed lustre to the town of Mánikpur by sundry embellishments and by a lavish expenditure of their wealth.

366. Another contemporary, though not a “Mansabdár” Rájé Syad Abdúl Wájid, founded the villages of Abdúl Wáhidganj and Páhipur.

367. Of the Makdúmzádahs of this period, prominence must be given to Sháh Abdúl Karim of the line of Sháh Kásim, Hisám-úd-dín, and Moulána Ismáíl Fárúkhi, worthies who have all been previously noticed. This individual passed so high in the public estimation, that a book called the “*Chàraíneh*” was written to commemorate the events of his life. He is the founder of the Salon religious brotherhood, the endowment of which is at the present time under the management of Sháh Hosein Áta. When Shor Sháh married his daughter to Sháh Kásim, he settled on her the Sásserám “Jághír,” before setting forth on his expedition to Bengal. This “Jághír” had been enjoyed by the descendants of Sháh Kásim down to the time of the subject of our present notice, Sháh Abdúl Karim. This painfully pious and self-mortifying man threw up the “Jághír” and tore up the title deed. His descendants in Mánikpur at the present day, are Sháh Mahomed Ashik, the “Sajádeh-nashin” Sháh Mahomed Ismáíl, Secretary and treasurer of the endowment, Sháh Mahomed Mohim; Syad Mahomed Abúl Hassan; and Sháh Abdúl Kádir. This quintett form the sole mem-

* Elphinstone's History of India p. 418.

bers of the brotherhood. The endowment consists of 10 mauzahs which are held by the brotherhood under a perpetual revenue-free grant from the British Government, the gross rental of which yields them an annual income of Rs. 4000.

368. The surrounding country was at this time mainly
 The Rájpút tribes. peopled by the Biseins, whose condition, with that of other Rájpút tribes, may be generally described in Elphinstone's words. "The Rájpúts, about the time of Súltan Mahmud's invasion were in possession of all the Governments of India, sunk into the mass of the population as those Governments were overturned; and no longer appeared *as rulers* except in places where the strength of the country afforded some protection against the Músalmán arms. Those on the Jamna and Ganges and in general in all the completely conquered tracts, became what they are now, and though they still retained their high spirit and military figure, had adapted their habits to agriculture, and no longer aspired to a share in the government of the country."*

369. This brings us to the reign of Aurangzeb or Alam-
 Aurangzeb's visit to Mánik- 'gir. The long reign of this sovereign pur. extended from 1068 Hijrí to 1119 Hijrí (A. D. 1658 to 1707). During this period he was constantly moving about in different portions of his Empire. On one of these occasions, on his return from a tour through Oudh, necessitated by his suspicions regarding his lieutenant at Faizabad, who was a Kayeth, and who, in the Emperor's opinion, was far too tolerant of the Hindú religion and superstitions, Aurangzeb arrived at Mánikpur one evening just in time to witness the appearance of the new moon, and to celebrate the festival of the Id-úl-Fitr. His army ran up a Masjid in the course of the night, and in it the Emperor performed his devotions the next morning, and continued his march to Agra. This Masjid may still be seen in the village of Shaháb-úd-dín-abád adjoining Mánikpur, though now beginning to fall into decay. It is called the "Ek-shab-i Masjid." The Emperor returned viâ Rái Bareilly, which was up to the time of Nawáb Shúja-úd-dowla within the Sirkár of Mánikpur.

* Elphinstone's History of India p. 418.

370. Nothing worthy of record in connection with Mánikpur presents itself during the succeeding reigns of Bahadúr Sháh Jehándár (alias Moiz-úd-dín,) and Farokhsir, and we thus come down to the time of the Emperor Mahomed Sháh, who ascended the throne in 1131 Hijrí (A. D. 1719) and who reigned till the year 1161 Hijrí. (A. D. 1748.) In the year 1132 Hijrí (A. D. 1720) a Hindú named Mahantgir Goshain was deputy governor of the "Súbah" of Allahabad, and held office under Abdúlla Khán, who, being "Kutb-úl-múlk" (one of the cabinet ministers) could not permanently reside at the seat of his Government.* The deputy governor Mahantgir Goshain rebelled against the Emperor's authority, who forthwith sent against him Rájah Ratan Chand, Syad Sháh Ali Khán and Mahomed Khán Bangash, with a sufficient force to coerce him. Arrived before the Fort at Allahabad, the Mahant sent a somewhat cool message to the Royal Officers to the effect that if he were granted the Oudh "Súbahdárship," he would vacate his post at Allahabad. Strange to say he obtained his request, and Abdúlla Khán appointed Rájah Ratan Chand and Syad Sháh Ali Khán as deputy governors in his place.

371. Early the next year Abdúlla Khán was made prisoner in an encounter with the Emperor's troops at Delhí, a few days after the assassination of his brother Hosein Ali at Agra ;† and for a few months the Government of the Province was carried on by Syad Sháh Ali Khán. At the begining of 1134 Hijrí (A. D. 1722), the "sanad" of "Súbahdár" was conferred on Mahomed Khán Bangash, who was unable personally to carry on the administration owing to his presence being required in his other Government of Málwa. His son Akber Ali Khán was left in charge at Allahabad. At this time, the neighbouring Rájput Talukdárs of the "Súbah" rose in rebellion, and then commenced a period of anarchy and lawlessness which lasted for more than forty years, and was only terminated by the simultaneous overthrow of the Mahrattas in 1174 Hijrí (A. D. 1761) the independence of the sovereignty of Oudh, and the rising power of the British arms in Bengal.

* Abdúlla Khán's brother Hosein Ali Khán was Amrúl-omra or Commander-in-Chief.

† Vide detailed account in Elphinstone's History of India pp. 615-616.

372. The following chieftains are conspicuous in their bold assertion of independence, and on account of the large forces of men and arms they each and all kept up: *viz.* Rájah Bhagwant Singh Khíchar, of Asotar in the district of Futtepur, Rájah Hindúpat Singh, Sombansi of Pratábgarh, Rájah Balbhadra Singh, Kanpuria of Tiloi, Rai Bháo Singh, Bisein of Rámpur, with their clansmen and retainers in arms, and entering into a kind of offensive and defensive alliance, these T'alukdárs became a source of considerable trouble and anxiety to the Government, whose demands they set at nought, and whose irksome restrictions they determined to submit to no longer.

373. Over such men as these was Akber Ali Khán son of the governor Mahomed Khan Bangash left to rule. A mere youth, without any capacity for administration, and addicted to pleasure, he left the affairs of his charge to take their own course. The result may be imagined. Disaffection, confusion, and oppression reigned rampant. At length in 1149 Hijrí (A. D. 1736) Saádat Khán, Búrhán-úl-Múlk, Viceroy of the adjoining province of Oudh, received the Emperor's commands to proceed with a force, and punish the insurgents. Saádat Khán encountered the Rájput forces under Rájah Bhagwant Singh at Korah, gave them battle, and signally defeated them. He was unable however to follow up his success, as the complication of affairs in the Mahratta country demanded his presence in support of the Imperial troops, for Saádat Khán, says Elphinstone, "with a spirit very unlike his contemporaries, issued from his own province to defend that adjoining."

374. Meantime Múbázir-úl-Múlk had been appointed to the Allahabad command, and he appears to have been as inefficient and as unable to cope with the rebellion of the Zemindárs as his predecessor; for the Rájputs were again in a state of open revolt, while Rúp Rai son of Rájah Bhagwant Singh had actually taken forcible possession of "Sirkár" Karra with its twelve parganahs. While these events were passing in the province of Allahabad, the Mogul Empire was receiving the severest blow it had yet sustained, at the hands of the Persian conqueror, Nádir Sháh. (A. D. 1151.) After the departure of that prince and the restoration of the throne to

Mahomed Sháh, Umdat-úl-Múlk, a favourite of the Emperor, but who had unfortunately incurred the jealousy of the court, was deputed to the Governorship of Allahabad. He remained in office from 1153 to 1156 Hijrí (A. D. 1740 to 1743,) and during this period he overcame the insurgent Rúp Rai and recovered the "Sirkár" Karra. He also succeeded in effectually coercing the other rebellious Talukdárs and in restoring partial order throughout his jurisdiction. On his return to Delhi, he left Khán Alam Baká-úlla Khán, his nephew, in charge of the province. The administration of this official as Governor lasted but one year, for on the death of his uncle in 1157 Hijrí the government was bestowed on Salábat Ali Khán, commonly called "Nána Bába," a relative of the Emperor; but the newly appointed Governor neither took up the reins of office himself, or appointed a deputy. He adopted the somewhat novel course of farming out the province to Khán Alam.

375. Soon after this Safdar Jang, nephew of Sáadat Nawáb Safdar Jang "Sú. Khán, the late Viceroy of Oudh, received, on his appointment as Vazir, the Governorship of the province of Ajmir, retaining at the same time his hereditary Viceroyalty in Oudh. By a mutual arrangement, he and Salábat Ali Khán exchanged provinces, and Safdar Jang became Governor of Allahabad. He then divided the "Súbah" of Allahabad into two portions. Over one portion, consisting of the "Sirkárs" of Mánikpur, Kārra, Korah, Allahabad and Kanouj, he appointed the "Ex-Mústá-jir," Khán Alam, and over the remaining "Sirkárs" was placed Ali Kúle Khán. At the same time Janesar Khán was appointed Foujdár of "Sirkár" Mánikpur. Charged with the general superintendence of the whole "Súbah" was Safdar Jang's Diwán, Rájah Newal Rai.

376. Next in the order of events comes the famous Rohilla Invasion (occasioned by the illiberal conduct of Safdar Jang in disposing the widow of the "Jághirdar" of Farakabád, Káim Khán Bangash, of her territory; which resulted in Ahmed Khán Bangash, the brother, taking up arms in alliance with the Rohillas against the wrongdoer) in the course of which "the Vazir was himself wounded; the Rohillas proceeded to "carry their arms into his country; and though beaten off "from Lucknow and Bilgrám they penetrated to Allahabad

The Rohilla Invasion.

“and set the power of the Vazir and the Emperor alike at defiance.”* This took place in 1163 Hijrī. (A.D. 1750.) The Diwán Newal Rai lost his life in one of these engagements. The next year 1164 Hijrī, Safdar Jang came to Gútnī and with the aid of the Mahrattas and the Játs, defeated the Rohillas, and drove them into the lower branches of the Himá-layas, which form their boundary on the north east. The Rohillas, as has been previously stated, (*vide* para. 244) were in possession of the city of Allahabad for forty-five days, and they sacked and plundered it. An attempt was made to eject Safdar Jang’s Foujdár, Jánesar Khán, from Mánikpur, and to place Kále Khán’s nephew, Usmán, in possession. This attempt however proved unsuccessful, for Janesar Khán met the forces of Usmán Khán near Futtehpúr, and effectually prevented any attack on Mánikpur. Usmán Khán drew off his troops and joined his uncle Kále Khán before the walls of Allahabad.

377. In 1167 Hijrī (A.D. 1754) Alamgir II, succeeded

Revolt and death of Safdar Jang.

the murdered Ahmed Sháh. The self-appointed Vazir and regicide Ghazi-úd-dín at once took advantage of his position to annoy and humble his old enemy Safdar Jang. Accordingly he caused a “sanad” to be drawn up in favour of Khán Alam for the entire “Súbah” of Allahabad, and sent it to him. Khán Alam, on receiving it, forwarded it to Safdar Jang, who was at that time near Pratábgarh. The latter wrote and congratulated his old lieutenant; at the same time he sent instructions to his nephew Mahomed Kúle Khán in the Fort of Allahabad to hold it against any attempt of Khán Alam, and simultaneously made overtures to the Mahrattas inviting them to come and take possession of the strongholds of Karra and Korah. Thus were the Emperor’s commands set at defiance by this daring and unscrupulous prince, who however departed this life shortly after in the year 1170 Hijrī. (A.D. 1756.)

378. After the death of Safdar Jang, a dispute arose

Events after the death of Safdar Jang.

between his son Shújá-úd-dowla and his nephew Mahomed Kúle Khán regarding the division of territory. It was at last settled that the lat-

* Elphinstone’s History of India page 653.

† Five miles from Mánikpur, on the Ganges, opposite Karra on which occasion Rájah Prithipat was murdered (*vide* para 244)

‡ Elphinstone puts the date of Safdar Jang’s death at 1167 Hijrī, but I cannot but think this is a mistake. The “Makhzani-út-Tewarikh” and other reliable published works unite in making it 1170 Hijrī.

ter should hold the "Súbah" of Allahabad, which had however become very much curtailed in its dimensions, owing to the "Sirkárs" of Karra, Korah and Kalinjer having passed into the hands of the Mahrattas. Mahomed Kúle Khán appointed Syad Fakar-úd-dín as his Foujdár in Mánikpur and in Pattí Bilkhar and Pratábgarh, Nawab Najaf Khán. At this time Ismáíl Beg Risaldár was stationed in this "Sirkár," and Khán Alam Baká-úlla Khán was driven by the Mahrattas to cross the Ganges and seek refuge in Oudh. The Government of the "Súbah" became weaker and weaker every day, and Nawáb Shújá-úd-dowla secretly assisted the enemies of his cousin Mahomed Kúle Khán by every means in his power.

379. Meantime other events were in progress. No sooner was the news of the death of Safdar Jang conveyed to the Vazir Gházi-úd-dín, than with the sanction of Alamgir, he determined on an attempt to confiscate his possessions. For this purpose he set out from Delhi, accompanied by two princes of the blood, and the Emperor's son-in-law. Hearing of his advance, Shújá-úd-dowla prepared to meet him, and sent word to his cousin Mahomed Kúle Khán at Allahabad to lose no time in joining him with a sufficient force. Accordingly, although in no very amiable mood towards his cousin, Mahomed Kúle Khán collected his forces and crossed the Ganges into Oudh at Mánikpur. Here he was met by his Foujdár Fakar-úd-dín who poured into his ear such a tale of rebellion and contumacy on the part of the T'alukdárs within his jurisdiction, that Mahomed Kúle Khán was in a measure forced to detach a portion of his forces, under Najaf Khán for the punishment of these gentlemen.

380. Najaf Khán commenced operations against the
Defeat of the Rájah of Tiloi. Rájah of Tiloi whom he defeated in action and whose followers he dispersed. He was however unable to do more, as he was under the necessity of hastening to rejoin the main force under the Governor. In spite of the earnest solicitations of Fakar-úd-dín that he would remain and coerce the remaining rebels, Najaf Khán overtook Mahomed Kúle Khán at Rái Bareli.

381. No sooner was the coast clear than the T'alukdárs
Foujdár besieged at Mánikpur. felt that they had the game in their own hands. Uniting their forces they came down on the luckless Foujdár and so closely besieged

him in Mánikpur, that it was with the greatest difficulty that he managed to escape across the river, and find his way to Allahabad. Meanwhile Mahomed Kúle Khán was on his way back from Sándipali (in the district of Hardui) where matters had been amicably arranged. Strange to say, on his return he took little or no notice of the turbulent conduct of the T'alukdárs, who thus again escaped with impunity, to renew on the first opportunity and in still greater force their hostile attack on the Government officials.

382. Shortly afterwards in 1173 Hijrí (A.D. 1759) Sháh Alam the heir apparent to the throne, Treachery of Nawáb Shújá-úd-dowla. who had left his father's court through fear of the vile Vazir Gházi-úd-dín, arrived at Allahabad, and proposed to Mahomed Kúle Khán to accompany him in the capacity of Vazir in his expedition to Bengal. The Governor of Allahabad readily consented, and at the same time wrote to his cousin Shújá-úd-dowla and invited him to co-operate. The latter however not placing much reliance in the ultimate success of the scheme, had recourse to an artifice, and under pretence of not possessing so secure a fortress as that of Allahabad, within which to leave his family and possessions during his absence, promised to accompany his cousin if he would temporarily give up to him the Fort of Allahabad. The latter, unsuspecting of any treacherous designs, at once acceded to Shújá-úd-dowla's proposal and set off with Sháh Alam for Bengal. No sooner was his back turned, than Shújá-úd-dowla, already master of the Fort, lost no time in making himself master of the surrounding country. After a few months, his cousin returned defeated and dispirited, and accompanied by only five or six horsemen, Shújá-úd-dowla seized the opportunity, and sent him a prisoner to Oudh (Faizabad).*

383. The next year 1173 Hijrí Alamgir II was assassinated, and Sháh Alam, though absent, was now the rightful sovereign; Advance of the Mahrattas into Oudh. Shújá-úd-dowla had therefore to support his pretensions against the latter. In 1174 Hijrí, Najaf Khán and Ismáíl Beg Khán came into the Mánikpur "Sirkár," in order to make terms with the Rájput Chiefs. Matters were

* For a full account of this unfortunate attempt against the "Súbahdár" of Bengal, vide Nolan's History of the British Empire in India Vol. II. pp 267-68. He writes: "The Nawáb of Oudh had proved treacherous, and had seized the capital of his ally the Nawáb of Allahabad, who withdrew his forces from before Patna to save his own territories."

in train towards an amicable settlement, when Shújá-úd-dowla refused to actively support the Mahrattas, now suffering all the horrors of a protracted siege in Pánipat. In consequence of this refusal, Biswás Ráo, the Mahratta Grand Vazir sent word to Gopál Pandit, Foujdár of Futtehpur-Haswa, and Kishná-nand Pandit, Foujdár of Karra, to harry the territory of Shújá-úd-dowla. These officers however were not possessed of sufficient power to carry out these orders as the bulk of their forces had been drawn off to re-inforce the Mahratta army. They found themselves speedily relieved from this difficulty, as, no sooner were the Rájput Talukdárs made aware of the nature of Biswás Ráo's message, than they sent word to the two Foujdárs to cross the Ganges at once into Oudh, where troops to any extent would be placed at their disposal, and, at the same time they signified their readiness to take part in the enterprise.

384. Accordingly Gopál Foujdár crossed at Dálmau

Mánikpur plundered.

in the Rái Bareli district, while his colleague crossed at Mánikpur.

At both places they found large forces in readiness to receive them. At Dálmau a general massacre of the inhabitants, who were chiefly Mahomedans, took place, but at Mánikpur, owing, it is asserted, to the more humane disposition of Kishná-nand, no such horrors were enacted. Nevertheless the place was gutted, and the property of many fugitives who were attempting to escape, was plundered from the boats as they were going down the river. Then commenced a series of raids and petty engagements throughout this and the adjoining districts, in which Shújá-úd-dowla's lieutenants, had to hold their own against the combined forces of the T'alukdárs, and the Mahratta agents.

385. Suddenly news arrived of the final overthrow of the

End of the Rájput rebellion,

Mahrattas, and, in consequence Gopál and Kishná-nand were obliged to effect a hasty retreat. They were hotly pursued by Rái Súrat Singh and Rájah Beni Bahádúr, two of Shújá-úd-dowla's officers, and by Najaf Khán and Ismail Beg, and were finally driven out of the "Sirkárs" of Karra and Korah, which thereupon came into the possession of the Viceroy of Oudh. The Rájah of Tiloi, Balbhadra Singh, was driven into exile across the Gogra, and we have no further account of him. Rájah Hindú-

pat of Pratábgarh also became a fugitive, and, it is asserted, subsequently embraced the Músalmán religion. He was brother to Prithipat, who was murdered at Gútni in 1164 Hijrí, and this period under Hindúpat supplies another link in the history of the Pratábgarh family, (vide para. 233.) Hindúpat probably succeeded his nephew Dúnya-pat who was killed at Badwal in Parganah Sekandra in 1165-66 Hijrí, and it is clear that he was sufficiently powerful to unite in the Rájpút combination against the government officials, and that he was in possession of the estate for another eight or nine years, *i. e.*, till 1174 Hijrí when he was driven into exile by Shújá-úd-dowla's lieutenant. Rai Kúsal Singh, Talukdár of Rámpur, alone of all the insurgent chiefs, succeeded in making his peace with the Government.

386. In 1175 Hijrí (A.D. 1762) Shújá-úd-dowla included the "Sirkár" of Mánikpur within his dominions in Oudh, and since that time, the component "moháls" have formed a part of this Province.

387. In the year 1176 Hijrí (A. D. 1763) when Sháh Alam, having succeeded to the sovereignty of Delhi came to Allahabad on his return from his fruitless expedition to Bengal, and had conferred on Shújá-úd-dowla the post of Vazir, all the Hindú chieftains, with the exception of the Rájahs of Aorch'ha, Datia, Jhánsi, Chatarpur, Paná and Ajégarh, tendered their submission, and sent handsome presents. The absence in darbár of the representatives of the chieftains above mentioned was too conspicuous to be passed over without notice. Accordingly the Emperor with his Vazir sallied forth to chastise them. On this occasion he was materially assisted by one Kerámat Khán, son-in-law of Shorzama Khán, Risaldár and resident of Gútni. This man was, it is said, so powerful, that he could separate two fighting elephants, and he was very handsome withal. Possessed of such attractions, it is not difficult to understand that he commanded a large body of followers. These he placed at the disposal of his sovereign, and led them in person. In the engagement with the forces of Hindúpat of Paná which ensued, our hero after displaying prodigies of valour, unfortunately lost his life. His name is still remembered and proudly spoken of in Gútni and its neighbourhood.

388. At this time the Gardezis, although their fortunes had much decayed, were still in possession of more than 300 villages. The chief settlement was as heretofore in Mánikpur, but they had also established colonies in Mústafabád, Báizidpur, Rasúlpur, and Uñchagáon.

389. What was formerly Mánikpur, and known as such in the days of its pristine glory, comprised the following areas which have since been demarcated as separate mauzas, while for some unaccountable and most extraordinary reason (best known to the boundary settlement officer) the very name of Mánikpur has been wiped off the collector's register and has been replaced by the somewhat modest and unpretentious title of *Púre Ali Naki*. The founder of the "purwah" was a comparatively obscure individual without any claims to the remembrance of posterity:—

Púre Ali Naki,	259 acres
Aimeh Rájé Mahomed Hyát } (úrf Sháháb-úd-dína-bád) }	506 "
Chakchándá,	31 "
Jotdaman,*	236 "
Chaukapárpur,	775 "
Káchi-patti,	90 "
Ránapatti,	45 "
Súltánpur,	187 "
Rathai,	87 "
Bajhá Bhit,	356 "
Mirgarwa,	301 "
Aháteh Khán Káh,	32 "
Bamanpur,	232 "
Púre Moíz-úd-dín,	8 "
Khemsira,	749 "
Total,	3894 "

I would strongly recommend that the name of Mánikpur be restored to the two villages now called Púre Ali Naki and Aháteh Khán Káh, the latter being distinguished as Mánikpur Maáfi.

* A certain Morai named Daman, it is alleged, increased his holding to such an extent that it became in course of time a separate village under the name "Jót Daman."

390. From the time the "Sirkár" Mánikpur came into Oudh, it retained during the life-time of Shújá-úd-dowla *i. e.*, until 1187 Hijri (A. D. 1774) its former dimensions entire, and was governed by a Chakladár. On the assumption of the sovereignty by Asof-úd-dowla, the latter assigned to his mother, the widowed Queen, the parganahs of Salon, Jais, and Nasirabád (according to the distribution of the "A'in Akberí") in "jághir"; while about the same time, parganahs Rái Bareli, Dálmau, Thúlendi, and Kasút (now Kheron) were detached and placed under the Chakladár of Baiswára, and parganahs Arör, and Bahlol (now Pratábgarh) and Jelalpur Bilkhar (now Patti Dalípur) were attached to the Sultánpur Nizámut. The remainder was called "Chakla Mánikpur" and so continued until 1244 Hijri (A. D. 1829) when the chakla was absorbed in the Salon Nizámat. An official was occasionally deputed by the Názim under the title of Chakladár of Ahlád-ganj whose jurisdiction extended to the limits of the present parganahs of Mánikpur, Behár, and Dhingwas.

391. Five miles to the south of Mánikpur and also on the Ganges is the village of Gútní. Its chief notoriety is in connection with the murder here of Rájah Prithipat Singh of Pratábgarh by Nawáb Mansúr Ali Khán (Safdar Jang) in 1161 Hijri (A. D. 1751.) It is currently believed that the village of Gútní was founded about four centuries ago by an influential and wealthy Ahir, who owned large flocks and herds. This Indian Laban discovered that the pasturage in this particular locality was sweet and good, and he accordingly determined to take up his abode here. A few houses were built and the place was named *Gútní*, which it is alleged, is a combination of the Sanscrit words "gao" (cow) and "tarn," (grass). However this may have been, and there seems no reason why we should reject the story, it was not until some two centuries ago that Gútní rose to be a place of any importance. At that time one Sháháb Khán Pathán, a Cabul merchant and horse dealer, came to Hindústán. He settled first at Jahánabád in the district of Rái Bareli. He subsequently came to Mánikpur, and shortly after, purchased Gútní from the Gardezis. He took up his residence in the place, and his descendants are the present proprietors of the village. One of his successors Mahomed Hyát Khán attained to great celebrity and obtained

the lofty title of "Haft Hazári." When Gútní first came into the possession of the Patháns, it rapidly increased and was a thriving and prosperous place. It continued so until some twenty or twenty-five years ago, when with the declining fortunes of A'sad Khán, son of Asaf Zama Khán, who held high offices under the Oudh Government, the importance of Gútní began to diminish, and it has since been gradually falling into decay.*

392. We may now proceed to the parganahs of the Salon

Tahsíl. Regarding parganah Salon, Mr. Parganah Salon.

Kíng writes : "The Salon Tahsíl includes " the parganahs of Salon, Parshadepur and Ateha. In Salon " there were 305 villages, of which twenty have been included " in the parganah of Mánikpur. These form the estates of " Páriáwan and Lowána. Two villages were transferred from " the Rámpur parganah to Salon so that the whole present " number is 287. Of these 287 villages, twenty-one are newly " founded by a grantee under Lord Canning's rules. The " grant was made just after the Mutiny to Mr. Thomas Pal- " mer of Cawnpore, and is now held by trustees for his wife and " children. Deducting these villages 266 are left. They are " held as follows :—"

	<i>T'ahukdàr i.</i>	<i>Mutíh.</i>
Kanpuria,	32	98
Bais Chaudri,	0	3
Chandel,	0	9
Raikwár,	0	1
Bisein,	2	0
Bráhmañ,	0	1
Kayeth,	0	18
Kúrmí,	0	1
Morai,	0	1
Sheikh,	19	23
Syad,	0	44
Pathán (Candahári Gáhrwár,) ...	0	11
Fakir Nánaksháhi,	0	1
Government villages,	0	2
Total, ...		266

* The Mahomedans of Gútní were very hostile in the Mutiny.—P. C.

There are three Talukas in this parganah viz :

- | | | | |
|--------------------|-----|-----|-----------|
| 1 Núrúd-dín-pur, | ... | ... | Kanpuria, |
| 2 Azizabád, | ... | ... | Sheikh, |
| 3 Bhágipur Newáda, | ... | ... | Kanpuria, |

The Núrúd-dín-pur estate comprises twenty-one villages, and the Bhágipur Newáda estate eleven only. The name of the former is the old name by which the estate was known by its former proprietors the Patháns, who were conquered and driven out by the Kanpurias.

393. "Here as elsewhere, tradition goes back to the
 The Bhars of Salon. "Bhars as the earliest occupants of the
 "country. In Salon the traces of a
 "masonry fort ascribed to them may be still found. The
 "Bhars of Salon appear to have been no better than their
 "brethren elsewhere: unjust, illiterate, and violent, they
 "were a kind of Phillistines whom the enlightened rulers at
 "Delhi had to exterminate. Three Músalmáns are said to
 "have been commissioned to finish off the Bhars, and having
 "done so they settled at Mustafabád on the banks of the Sye
 "in parganah Atcha, where the remains of a large brick fort
 "in fair preservation attest their residence. Many of the
 "names of the villages are traced to them and their descen-
 "dants."

394. "These worthies trace their origin to the famous
 The Kanpurias. "Rájah Mánik Chand (Gáhrwár) who
 "once on a time gave a daughter in
 "shankalp" to a Bráhmaṇ who lived on the banks of the Sye.
 "She bore a son named Kánh who from infancy was marked
 "for a wonderful destiny. His name is found in Kánhpur in
 "the Núrúd-dín-pur Ilaka. Grown up, he drove out the Pat-
 "háns, and his four sons occupied their estates. These sons
 "Ráhas, Sáhas, Úrán and Parsed. From Ráhas the Kythola
 "family and Rájah trace their descent, and the other sons have
 "their descendants in various places. The Rájah of Tiloi
 "in Sultánpur, adjoining this district, finds his ancestor in
 "Sáhas, Kánh's second son. This family acquired great
 "power, and their estates are said to have embraced fourteen
 "parganahs including Salon."

395. "The elder son, Ráhas, is the ancestor of the Nain families and it is said that originally they had fifteen villages only, but they have been a pushing and aggressive family, and being not over scrupulous, they have gone on annexing till they have got fifty-two villages. They have of course separated from one another and hold distinct properties, but this is only as regards the acquired villages. The original fifteen villages are still common property, and each branch has its share in the parent stock of the Pachmad estate."

396. From Mr. Carnegy's "Notes on the Races, Tribes and Castes of Oudh" I extract the following regarding the Kanpurias which Mr. Carnegy records as "the officially accepted version of the history of the origin" of this clan.

"This clan is said to have sprung from one Chúchú Pándé, a Bráhmaṇ devotee of Bharat Dwár in Allahabad. He is said to have been a man of great learning, and was held in high esteem by Hindú chieftains of every class. The great Gáhrwár Rájah Mánik Chand whose descendants now possess the Ráj of Kantit in Mirzápur, had no sons; he had given the daughters of thousands of indigent Bráhmaṇs in marriage, hoping thereby to propitiate the gods and obtain male issue, but all his lavish gifts proved useless. As a last resource he gave his adopted daughter, (a girl whom his Ráni is said to have picked up at the Mánikpur Ghát on the Ganges, and for whom various offers of marriage by other Chhatrí chiefs had been made) to the devotee, not in marriage, but as a living offering presented at his shrine. The Pandit accepted his votive offering, and in due time, the damsel gave birth to a male child which the Pandit named Kan;" and so on.

"A very pretty piece of word-painting no doubt," remarks Mr. Carnegy, "and from this Kan" are said to "descend the Kanpuria clan with its fifteen Rájahs and chiefs."

397. From Mr. W. C. Bennett's very able little work on the "Family History of the chief clans of the Rái Bareli district," I extract the following regarding this clan:—

"These trace their descent from the celebrated Rishí Bharat Dwaj, and their blood is enriched by the piety of eighty-three generations of saints and anchorites. The birth of Kan, their first Kshatri ancestor, is involved in much obscurity,

" The common tradition is shortly as follows: Suchh, a saint of distinction, lived at Mánikpur in the reign of the great Mánik Chand. A fable of Brahmanical invention describes and accounts for his marriage with the daughter of the Rajah**

398. " From this marriage two sons were born, one of whom turned Brahman and the other Kshatri. The Kshatri was Kan, the (1) eponymous hero of his tribe, who married into a Bais family, abandoned Mánikpur, where he had succeeded as his mother's heir, to the throne of Mánik Chand, to his wife's relations, and founded the village of Kánhpur on the road from Salon to Pratábgarh. The present tribe deity of the Kanpurias is the Mahesha Rakshasa (buffalo demon) to whom they offer one buffalo at every third Bijé Dasamí, and another for every wedding or birth which has occurred in their chief's family since the last sacrifice. I regard this tradition as extremely important. All the leading tribes of whose immigration there can be no doubt, retain distinct legends of their former homes. Here it is admitted that the founder of the tribe in these parts was also the first of his people who was admitted into the Hindú caste system, as his father the Rashi, and his ancestors, the eighty-three preceeding anchorites, were of course of no caste at all.† The connection with the Bais is more important than that with Mánik Chand, as the latter is introduced into legends of every date from Mahomed Ghaznavi down to Hosein Sháh Sharki.

339. " Kánh's sons Sáhas and Ráhas completed the conquest of the territory to the north west of Kánhpur by inflicting a decisive defeat on the Bhars, whose Kings the brothers Tiloki and Biloki were left dead on the battlefield. Their names are preserved in the neighbouring villages of Tiloi and Biloi.

400. Ráhas was the eldest son of Kánh, the assertions of the Tiloi family notwithstanding, the seniority of the Kythola family over that of Tiloi. and his immediate descendants find their representative in Rajah Maheshar Baksh Talukdár of

* " This princess the only daughter of Mánik Chand seems to have contracted several alliances and to have transmitted the Ráj and the Gáhrwár blood by each."

† These people are avowedly indigenous, and my impression is that instead of the words " who was admitted into the Hindú caste system," Mr. Bennett should have written " returned" to it " on the overthrow of Buddhism as practised by the caste neglecting Bhars,"—P. C.

Kythola. The Rájah of Tiloi is descended from Sáhas the second son, whose posterity, in the race for wealth and power, very soon outstripped that of the eldest son Ráhas, and so came to be the dominant family. Whilst the head of the house of Tiloi has always figured prominently in the history of these parts, the family of Kythola have remained in comparative obscurity.

401. The Sheikh, Syad and Pathán settlements are all offshoots from Mánikpur, established at various periods between A. D. 1030 and 1762. They present no particular features of interest apart from the history of the parent colony. Mr. King continues :—

Jághir of Bahú Begam.

402. "The Salon parganah was part of the vast estates held as "jágghir" by the Bahú Begam, wife of Shújá-úd-dowla, and mother of Asof-úd-dowla. She died on the 23rd Moharam 1223 Fasli, (1816 A. D.) Salon was conferred on the Queen of the reigning sovereign, Gházi-úd-dín Hyder. She was Padshah Begam, who, espousing the cause of her grandson Múna Ján, in his attempt to secure the succession to the throne, after Násir-úd-dín Hyder's death, was defeated by the firmness of the resident, Colonel Low, as is related in Sleeman's tour through Oudh, Vol. II. Chapter IV., and departed to the Fort of Chúnár with Múna Ján, where both were kept prisoners of State. The Begam and her grandson both died there."

Religious endowment at Salon,

403. "There is a Mahomedan religious endowment at Salon which rose thus :—

"Sháh Pir Mahomed inhabitant of Mohalla Adhan of the city of Jounpur, went to study at the feet of the Mánikpur Saint, Pir Karim, who made him his Chela or spiritual son, and sent him to Salon to the Dargáh and tomb of the Martyr (Shahid) Pirán Parontá, a companion, it is said, of the renowned Syad Salár of Bharaich fame. At Salon the Chaudries allotted him a post under a red tamarind tree, and his name and fame spread. The Emperor Alamgír (Aurangzeb) gave him revenue-free lands, and the grants have been not only respected and confirmed by subsequent rulers

“(such as Saádat Khán, Asof-úd-dowla and the Bádshah Begam) but increased. They are confirmed by the British Government and are represented by eleven villages and some ‘Chaks’ or hamlets, of which the annual value may be estimated at Rs. 16,000 at least. It is probably not less than Rs. 18,000. The grants extend into the Behár Tahsíl, where they consist of thirteen villages and hamlets of which the annual revenue is about Rs. 7000, so that this endowment is worth about Rs. 25,000 per annum.”

404. “Salon gave its name to a “Chakla” of which the extent varied at different times.
Former official divisions. “Either the arrangements regarding the mutual inter-dependence of the administrative powers was very undefined, or the actual limits of jurisdictions were vague; but it is most difficult to get any reliable information regarding the various executive officers and jurisdiction under the native government. Everybody in power seems to have been loosely called a Názim, and it is not uncommon for a Kánúngo even, who should know better, to speak of the same person as Názim and Chakladár in the same breath.”

405. The only place in this parganah worthy of note in an archaeological point of view is Salon. Salon according to Mr. Benett is said to derive its name from Salivahána who relieved the country from the presence of a demon called Sahar Bahan and founded the town.” The town was in ancient times a famous stronghold of the Bhars, who it is alleged still mustered here in considerable force in the thirteenth century. About this time there came to Salon, according to the local tradition, a holy man named Syad Maudúd. He was accompanied by his young son Nizám-úd-dín. In accordance with his custom, when evening came he had the “Azán” or call to prayers sounded. This was the signal for his destruction, for a party of Bhars fell upon him while engaged in his devotions, and despatched him, much after the manner of poor St. Thomas-á-Becket of old. The child Nizám-úd-dín, young and fair to look upon, was conveyed to the residence of the Bhar chieftain, at the intercession of whose wife, his life was spared and he was safely transported to the other side of the Ganges. Thereupon Sháh Karah the famous “Pir” of Kara took pity

on the child and educated him.* Then comes the absurd statement that Alá-úd-din Khilzi, then governor of Oudh, (about 692 Hijrī. A. D. 1293) who was also a disciple of the the "Pir," was sent by the latter on an expedition to Salon with the object of exterminating the Bhars, and to instal Nizám-úd-dín, with the title of Kázi. This was done, and Nizám-úd-dín settled at Salon and became the founder of the present Kázi family of Salon, who are proprietors of that portion of it known as Salon Aimah. The remaining portion is in the possession of the Chaudries, whose ancestor was most probably one of the immediate Gáhrwár descendants of Mánik Chand, and who, with several others of the family, at that time embraced the faith of Islam.

406. Sháh Hosein Atá is the present Sajádah Nashín of the Salon Khánkáh, and is the descendant of the saintly Sháh Pir Mahomed (already mentioned in para 403.) It is asserted that the present fine residence of the Sajádah formerly belonged to a 'Hindú Fakir'. On the arrival of Pir Mahomed at Salon, these two worthies entered upon a religious controversy, when so great was the eloquence and so convincing were the arguments of the Mahomedan saint, that the Fakir acknowledged himself vanquished and forthwith became a follower of the Prophet. In gratitude to Pir Mahomed he bequeathed all his possessions to him.

Parganah Ateha.

407. In this parganah are included sixty-eight villages held as follows.

			T'alukdári	Mufriid	Total
Kanpurias,	...	...	43	13	56
Bráhmaṇ,	...	...	1	2	3
Kayeth, ...	...	...	0	2	2
Syad, ...	...	...	0	1	1
Sheikh, ...	...	...	0	1	1
Patháns, ...	...	...	0	2	2
Government villages	...	...	0	3	3
Total,			44	24	68

* My account it will be observed somewhat differs from that given by Mr. Bonett in his "Chief clans of the Rái Bareli district." There are discrepancies in both accounts which are not to be reconciled by the light of recorded history, and may therefore each be taken for what they are worth. It is more probable however that the institution of a ruler in Salon arose out of the Bais disturbance.

408. Mr. King writes. "The Bhars were here again,
 Landed proprietors. "as everywhere, and in Ránki their fort
 "is pointed out. The landholders are
 "Kanpurias, mainly of Sâhas' posterity."

"The villages of Darah, Ambikapur, and Cháhin
 Salt villages. "trace their descent from U'ran, third son
 "of Káneh aforesaid. The villages of
 "Khánipur, Rehúa, Ráhá Tikar Udepur, and Múraini are
 "noted for their salt-producing earth, and are full of Lonias."

409. "There is but one large estate in the parganah.
 T'aluká Ateha. "In 1180 Faslí. Jhám Singh, was T'aluk-
 "dár of Ateha, which appears to have
 "been but one estate, and by his violence and oppression
 "drew the attention of the Bahú Begam, in whose "Jághir"
 "of Salon this parganah was. Jhám Singh was forced to fly :
 "but in 1184 Faslí, he was caught and imprisoned at Faiza-
 "bad for twelve years. His mother got one village allotted to
 "her for her maintenance viz. Rámpur Kasia on the Sye
 "river."*

410. "The fugitive chief's estates were handed over to
 The Mústafabad estate. "Bijae Singh, Zemindár of the village of
 "Lakehra, who held them up to 1205
 "Faslí. Jhám Singh never recovered anything ; and, after
 "gaining his liberty, died in 1214 Faslí. His son Drigpál
 "formed an alliance with a free-booter, Zabar Singh of
 "Búndaha, and so disturbed the country, that it was found
 "necessary to keep him quiet by giving him three villages.
 "From this he rose speedily, and by the year 1243 Faslí, his
 "son Rám Golám, had acquired all the villages known as the
 "Mústafabad Iláka. In consequence of the misconduct of
 "Sheomber Singh, T'alukdár of Rájapur a small estate of nine
 "villages, Rám Golám in 1256 Faslí, got this estate and whole
 "parganah in revenue engagement. He was himself in op-
 "position to the Názim in 1262 Faslí, and in 1263 Faslí his
 "engagement included only the Mútafabád estate. In 1264
 "he got only eleven villages out of the twenty-eight of which
 "that estate was composed."

* The scene of Brigadier Wetherall's exploit in November 1858, when the fort was
 fired by Thelwall's Sikhs.—P. C.

411. " In 1266 Fasli, Rám Golám adhered to the Bais-
 Thákúr Rám Golám Singh. " wára chieftain Beni Mádhó ; and his
 " estates were confiscated and bestowed
 " on the Rájah of Tiloi for services rendered to Government,
 " with which I am not acquainted. Thákúr Rám Golám is
 " now admitted to interviews with the Officers of Govern-
 " ment, and he has a provision of Rs. 1,800 per annum secur-
 " ed by grant of four villages noted in
 1. Achal Khera. " the margin, in Unao. He is a very
 2. Panáhpur. " good specimen of the Oudh baron, and
 3. Barohi. " I consider it a very unfortunate thing
 4. Jamoka Bangarh. " that he should not have had an opportunity of distinguish-
 " ing himself as a T'alukdár."

412. " Jhám Singh aforesaid had two sons, Drigpál and
 The Rájapur estates. " Barwand ; of the former we have
 " traced the descendants. Barwand's
 " issue is found in Sheomber Singh, T'alukdár of Rájapur, a
 " small estate of nine villages paying Rs. 6,199 revenue.
 " These villages were acquired gradually since 1209 Fasli."

413. " The Umrár estate is held by Ishri Baksh, a rela-
 The Umrár estate. " tion of the Kanpurias. He traces his
 " descent from an uncle of Jhám Singh.
 " It is not an old estate ; it now consists of six villages and
 " pays Rs. 6,065 revenue."

414. " The estate was acquired by the Kayeths, as most
 The Ateha estate " of this class have acquired them, by
 " service and the favour of Government
 " Officials. Lakhápur and Púránípur however, are said to
 " have belonged to these Kayeths for a long time."

415. Ránki is the only place of antiquarian note in the
 Ránki. " parganah. It is undoubtedly a place of
 " great antiquity as I have in my possess-
 " ion two coins which were recently dug out of the ruins, one
 " of which is an undoubted Bactrian, while the other, at least
 " as old, has at present defied all attempts at identification by
 " those who possess some knowledge of the subject. At the
 " same time, I am given to understand that no coin answering
 " to the appearance of the one in question is to be found in
 " Prinsep's standard work on Indian antiquities. From the
 " extent of its remains Ránki must at one time have been a

very large and populous place. At one end are to be seen the ruins of the old Fort surrounded by a wide and deep fosse. Mr. Benett has recorded that Ránki is "the traditional seat of the Government of Rájah Bhartari elder brother of Bikra-majit. This unfortunate prince was cheated by his brother out of a magic fish, the digestion of which gave the knowledge of all things that occurred in the three worlds. He dissembled his disappointment and retired to the distant solitudes of Oudh where he founded the city of Ránki. The present inhabitants say that Ránki is the Bhar name for a wine-seller. Two or three hundred rupees expended in excavations on this spot, would amply repay the outlay in the acquisition of antiquities which would now be invaluable.

416. The last parganah to be noticed is Parshadepur, which contains 60 villages. They are held by the following castes:—

			<i>T'aluḍdari.</i>	<i>Mys' ū.</i>	<i>Total.</i>
Kanpurias,	...	...	15	13	28
Goutam, ...	..	...	8	6	14
Bais,	...	...	0	2	2
Amethi, ...	...	...	0	1	1
Bachgotí,...	...	...	1	0	1
Bráhmaṇ,...	...	...	0	3	3
Kayeth, ...	...	...	0	3	3
Syad, ...	...	...	0	1½	1½
Sheikh, ...	...	...	0	1	1
Pathán, ...	...	...	0	3½	0½
Mogal, ...	...	...	0	½	½
			—	—	—
			24	34	58
Jungle grant villages,	...	...	...	...	2
			Grand Total,	...	60
			—		

417. Mr. King writes as follows regarding this parganah:—"This parganah had no existence as such till about 1190 Fasli. It was part of the Nasirabad parganah given in jaghír to the Bahú Begam. In her tenure Parshadepur and Ateha were constituted as parganahs. Another account gives Sekanderpur as the old name of this parganah, and Paras, a Bhar chief is said to have called it Parshadepur. The Bhars were driven from here as from other places by Mahomedans, whose traces are found in the names of villages, as Rashídpur, Mohi-úd-dínpur and Diláwalpur, &c.

Extract from Mr. King's Report.

418. "The Patháns were ejected through the instru-
 mentality of a Kúrmí named Dásí,
 T'alúka Bára. "who, it is said, became a Moslem,
 "and, gaining influence at the Court of Delhí, acquired a
 "grant of the parganah. Dásí was himself killed and suc-
 "ceeded by some Goutam Rájpúts, who are still in the par-
 "ganah represented by Rái Mehpál Singh, T'alukdár of Bára,
 "and other owners of six independent villages."

419. The place Parshadepur is really the mingled vil-
 lage sites of some four villages. There
 Keshwápur the former head- is no village called Parshadepur. A
 quarters of the district. force used to be quartered there under the native govern-
 ment of Oudh. When the country was annexed, Salon was
 the name given to a district, and the head-quarters were
 placed at Keshwápur, in the parganah, on the bank of the river
 Sye. Upon the Mutiny breaking out the Civil Officers went
 to Rájah Hanwant Singh's fort of Kálakánkar and thence to
 Allahabad. The Náin T'alukdárs, true to their character of pes-
 tilent maraudars, signalised themselves by seizing the earliest
 opportunity in the Mutiny to plunder right and left.*

420. Here and there in the Behár and Salon Tahsils are
 to be seen strange looking brick-built
 "Kúkar Deora." erections, called Kúkar Deora, resem-
 bling cupolas and pyramids. The former are nine feet in dia-
 meter at the base, and the latter seven and a half and eight feet;
 while the average height of both descriptions is about twelve
 feet. These curious buildings are by some ascribed to the Bhars,
 by others to the aboriginal Banjáras, others again affirm that
 they were built by "Mahájans" of old as treasure vaults. As
 a fact it is well known that from some of these, treasure has
 been abstracted both before and since the rebellion. What-
 ever be their origin, their antiquity is undoubted. They go by
 the name of "Kúkar Deora" which means in Hindí "dogs'
 dwelling." This has reference to a curious superstition in con-
 nection with these buildings to the effect that a walk seven times
 round any one of them, and a peep in at the door, is a certain
 cure for the bite of a mad dog. I have been unable, in any
 tangible way, to connect these quaint relics of the past with
 the Bhars. They are all situated at some distance from the
 existing and known sites of old Bhar towns and villages.

* The plunderers of the Civil Station of the Salon district.—P. O.

III.—SETTLEMENT.

421. Having in the preceding divisions, given such an account of the district as may not be devoid of interest to the general reader, I come now to the more technical portion of this Report in connection with the actual operations of the settlement establishment.

This division will be sub-divided into three sections, *viz*:—

- 1.—Survey and assessment.
- 2.—Record of rights and judicial work.
- 3.—Conclusion.

with regard to the first section :

1.—SURVEY AND ASSESSMENT.

It would be presumptuous on my part to do more than transcribe my predecessor's remarks *in extenso*, this branch of the settlement having been commenced, supervised, and concluded by him entirely. I shall have a few words to say by and bye in regard to the ratification of the district boundary, and the manner in which the revised assessment has been found to work during an experience of five years.

422. "The work of Survey and Assessment was begun
 "and ended in each tahsíl, as shown
Khasiah Survey. "in the following tabular statement":

Name of Tehsíl.			When begun.	When finished.
Pattí,	...	...	1st October 1860,	June 1862,
Pratábgarh,	...	...	8th November 1860,	10th August 1863.
Behár,	...	...	1st January 1862,	June 1862.
Salon,	...	...	4th October 1862,	April 1863.

423. "The demarcation of the boundaries of the vil-
Demarcation. "lages had been already completed
 "by the establishment appointed for
 "this purpose; and in the year 1860, 1861 and 1862, the
 "Engineer's survey under Major Anderson, was carried out.

424. "Maps were handed over to the Settlement Offi-
Scientific Survey. "cer as the various tahsíl's were sur-
 "veyed, and much assistance has been
 "received from them. They are well and accurately executed

"on a scale of one mile to one inch; showing the village boundary line clearly, the name of the village, the roads and other more important tracks, rivers, large 'jhils,' &c. A little more depth of colouring in showing the 'jhils' and tracing wet 'nallas' or minor streams is all that is needed to render the map all that a Settlement Officer, a District Officer, or a Police officer can desire."

425. "Besides these maps, the Surveyor handed over some most elaborate maps on sheets bound up as books. These contain the whole of the villages of the district in such clusters as could be drawn on each sheet at the scale of four inches to a mile."

"These showed all the features of country minutely; groves, cultivated lands, village sites, ponds, uncultivated lands, &c., and must have been got up at a great expense. I will not say that these are absolutely and entirely useless to a settlement officer, for I have referred to them occasionally, but I can safely say that they can be dispensed with without the smallest fear of inconvenience."

"For military purposes, for large engineering operations, such as selecting a railway road line, or even for sporting purposes they may be very useful, but to the settlement officer they are merely *objets de luxe* and might be abolished."

426. "The subjoined table will show the result of the Comparison of results of khasrah and scientific surveys. "khasrah and scientific survey in various details."

	No. of village.	Result of Revenue Survey.				Result of Khasrah Survey.				Percentage.	Remarks.
		Cultivation.	Culturable including bagh.	Barren including maafi.	Total.	Cultivation.	Culturable including bagh.	Barren including maafi.	Total.		
Total, ...	2,533	599,113	332,515	189,516	1,103,144	536,486	218,770	341,341	1,096,597-0-0		

"The difference in total area is trifling, and well within the allowed limits. The variance in the culturable is very

“great, and always must be so while the measurements are carried on as they are.”

“The Surveyor’s total area of a village or parganah, I have always accepted as final, (save in the few instances where errors, clerical or others, were to be proved) but I have always adhered to my own results as regards the culturable land. First of all, the definition is a matter of opinion; secondly the Settlement Officer is, or ought to be the best judge; thirdly, he has to provide for the assessment of it, and can only therefore be held bound by his own opinion; and lastly, his method of survey being far more minute and critical, he has the means of distinguishing between lands which the Surveyor’s block method of survey had led him to lump as of one character.”

“In short the Settlement Officer is responsible, and the Surveyor is not responsible for his culturable, nor should he be deemed so. I think it well worth the serious consideration of the Financial Commissioner whether this expense might not be spared to Government.”

427. Moreover I urge that the double survey be discontinued, or at least that much which is done by both the Settlement Officer and the surveyor should be done by one officer only. The two should work in concert, and not one upon the tracks of the other. The outline of each village should be mapped by the Surveyor or on the scale required for the khasrah survey. This outline and the total area it contains should be made over to the Settlement Officer, who should proceed to fill it up as he wants it. The Surveyor would get his internal details from the Settlement Officer, who minutely ascertains them. The Settlement Officer would get a correct outline and area from a department which is competent to give it him. Each would work with advantage at the parts which he can best perform, and together the two would form a whole. Of course the Surveyor would take such other topographical features as are needed for a map; roads, rivers, and lakes; but what is the important thing is that he should not waste his time in measuring roughly in blocks, culturable and cultivated land which the Settlement Officer will do over again in careful minuteness.”

Mr. King’s remarks on the double Survey.

" I further recommend that on any future occasion of marking village boundaries on a large scale such as has been done in Oudh, the Surveyor be entrusted with the marking of the map or the outline, which the Demarcating officer's establishment made, often roughly and incorrectly, as has been proved by comparison with the khasrah survey map."

" By this method a correct outline would be made once for all, and much trouble and money saved. I calculate that if the survey had been conducted on these principles the saving to Government would have been very considerable."*

428 " There has been some waste of money in my Mapping of village sites.

" opinion in the expenditure incurred in the mapping of the village sites in all the detail in which we have been desired to do it. I cannot see the object of having every 'púrwah' every cluster of huts on the surface of a populous country like this measured on the scale of 128 inches to the mile. Many of these clusters are temporary, many new ones are made yearly. Some are deserted, some are inhabited, but no record is kept up of the facts, although the huts with their residents, their inner and outer courts, and all their enclosures have been scrupulously mapped and recorded. I admit that in the abstract the record of a fact which may be the subject of dispute is desirable, but the means are so wholly disproportionate to the end that the desirableness ceases, and the duty of saving public money is paramount. After calculating the cost and counting the probable advantages, I believe that it would be better not to map any village sites without special reasons for so doing. Such reasons would be the existence of rights of residence and tenure, apart from rights in the soil, as in towns or 'kasbahs,' and these need to be mapped only when there is good reason to believe that advantage will be derived from so doing. Where also partnership villages have the village sites divided, let these by all means be mapped so as to make a

* " Taking into consideration the money spent in mapping by the Demarcating department, and the money which would have been saved if each of the Settlement Amooas had been supplied by the surveyor with an outline of each village, I think it a very moderate computation indeed to say that Rs. 10,000 might have been saved in this district in this way alone."

“ record of the divisions; but not in those cases would I have
 “ more than such a map as should shew the acknowledged
 “ divisions ; not, as now, shewing every man’s house and his
 “ out-house, and his stable, &c., in detail. Where also a dis-
 “ pute has arisen, and a decision has been come to, I would
 “ have a map made as part of the record.”

429. “ In short I would go to the great expense of
 “ mapping only where the map served a proportionate end.
 “ As now carried on I think mapping is not only useless but
 “ mischievous, for the reason that save in very few instance
 “ (so few that they are not worth spending the money for,)
 “ will the map be made with the intelligent assent of the
 “ parties interested, or with their senses sharpened by endan-
 “ gered interests, or attested in any such full and formal way,
 “ that a Civil Court, (to which everything is now referred),
 “ would consider the map as final or even weighty evidence.
 “ If not, I submit that the money spent effects no worthy
 “ result ; and in the interest of public economy, I hope that
 “ what I have here written, at perhaps tedious length, may
 “ be duly considered. Although I have often urged this
 “ point, yet I have ventured to dwell on it again as being one
 “ of very great importance.”

430. “ It will not be deemed necessary for me to de-
 Method of the khasrah sur- “ scribe the method employed in the
 vey. “ khasrah survey. It is the same in
 “ every district in Oudh in effect, I believe. The result will
 “ be judged by others; but I think the maps will bear com-
 “ parison with those of other districts, and are quite good
 “ enough for the purpose they have to serve.”

431. “ The khasrah survey was begun in Unáo and
 Cost of survey. “ Pratábgarh at the same time. These
 “ were the first districts surveyed in
 “ Oudh. Here, the difficulties met in procuring the services
 “ of good surveyors and mappers were at first very great.
 “ Many, indeed most of the Ameens had to learn their work
 “ entirely ; and, while thus serving their apprenticeship, they
 “ not unfrequently turned out work which had to be done
 “ over again.

“The benefit of the previous labour in the Pattí and Prá-

*Tahsil.	Area in Acres.	Actual cost of survey	Cost per 1000 acres.
Pattí,	298,397 0 0	23,543 7 11	78 14 4
Pratábgarh,...	225,939 0 0	21,736 1 1	96 3 3
Behár,	344,928 0 0	20,820 0 0	60 5 9
Salon,	227,333 0 0	11,765 0 0	51 14 5
Total, ..	1096,597 0 0	77,865 0 0	71 0 9

“tabgarh tahsils in
“teaching, was found
“in the tahsils which
“were last surveyed,
“viz: Behár and Sa-
“lon. The marginal *
“return will show the
“actual cost of survey
“and the difference be-
“tween the rate of cost
“in the first two tahsils

“and the two last surveyed.”

“Some 200 Ameens, mainly practised Surveyors, left this district at various times to survey other districts, and some of them have been raised to the posts of Múnsarim and Naib Múnsarim.”

432. “Acting on the North Western Provinces principle,

Khateonis.

“the Khateonis were at first made
“out of hand along with the other pa-
“pers. I had the honor to point out the uselessness of such
“expenditure in T'alukdarí villages; and a Circular Order
“No. 62, dated 25th November 1863, was issued doing away
“with Khateonis in T'alukás.”

“There had been however some 6,500 Rupees spent in this district before this channel of expenditure was closed.”

“In justly estimating the total cost of the settlement in this district as compared with those districts in which it was not necessary to teach the Ameens, and in which Khateonis were never made in T'alukas, the two items of Rs. 18,134 and 6,500 might be deducted from the account which the district is debited with.”

“In reference to other districts which were surveyed later it is worthy of notice that the reduction of Mirdáhas' pay from 5 to 4 rupees did not take effect in this district till the last tahsil was being measured.

* The cost in neighbouring districts was as follows, per thousand acres.

Rái Bareli,	...	77 2 0
Sultánpur,	...	62 7 10
Faizabad,	...	60 2 5

433. "Regarding the quickness with which the mea-
 Time occupied in survey. "surement was done I have not the
 "means of comparing this district with
 "any other than Unáo."

"The Settlement Report for Oudh for 1865-66 publish-
 "ed by the Financial Commissioner, shows that the area of
 "this district is 1,095,935 acres, (it is as now corrected
 "1,096,597) and that Unáo has 866,300 acres."

"There was no survey going on in this district in the
 "year 1864-65, whereas the report from which I quote shows
 "that survey was still going on in that year in Unáo."

434. "The same report (No. III Tabular Statements)
 "shows the Revenue Surveyor's area with details and Settle-
 "ment Officer's area with details. If the two are added up
 "their respective totals will be for the Pratábgarh district."

				Acres.
Revenue Survey,	...	...	...	1,103,144
Settlement Survey,	...	...	...	1,096,597
Variance,	...	...	...	<u>6,547 = 6</u>
The Variance in Unáo is I note,	...			16

435. "The statement No. I in the report quoted shows
 Average cash per 1000 acres. "that in this district the cost of sur-
 "vey per 1,000 acres was Rs.71-0-9,
 "and it was but a trifle higher, Rs. 71-5-9 in Unáo. Refer-
 "ring to Tabular statement No. 6 of the same report I note
 "that the total cost in Unáo had been up to the end of 1865-
 "66 Rs. 2,48,956."

"Comparing area and expenditure, I find that the Unáo
 "expenditure, if at the Pratábgarh rate, would have been
 "Rs. 2,41,751."

"There is this too to be said, that the number of villa-
 "ges in this district is considerably more than double those in
 "Unáo; and this increases the expenditure very much, as
 "may be well understood, everything having to be made
 "in a complete set for each village."

436. Since I have assumed charge of this settlement the by no means unimportant work of the rectification of the boundary of the districts of Pratábgarh and Allahabad, has been completed. A Deputy Collector of the Allahabad Settlement Department was deputed to meet an extra assistant commissioner from this district, and these officers in co-operation performed the work in the course of two cold seasons. This duty was necessitated by the fact that the zamindárs of the contiguous Allahabad villages, had in many instances taken advantage of the ruin or decay of the original demarcation boundary pillars, to encroach on the lands of their neighbours, and thus disputes along the whole line boundary soon became rife. In communication therefore with the North-West Provinces authorities it was decided to authoritatively determine and lay down, once for all, the proper boundaries of each border village. At the outset it was discovered that the boundary settlement maps contained many errors. For instance, in villages in which no disputes whatever existed, it was found that were the boundary line recorded in the demarcation map adhered to, a considerable slice of Oudh territory would often be gratuitously transferred to the adjacent district of Allahabad. The Shajrah map of the Field Survey establishment was found to be far more reliable, and the absence of any such document on the part of the Allahabad officials rendered it imperative that cases of disputed boundary should be mainly governed by the former. The two officers concerned succeeded in amicably adjusting the boundaries of five mauzas only. So high ran party spirit that in the remaining fifty villages, ninety-nine cases of dispute had to be judicially decided. In each case of dispute, the decision has been marked by the erection of masonry pillars. As regards the march of this district on the east with Jaunpur, there have been no disputes whatever, and therefore interference was not called for; while with reference to the district of Fattehpur which lies to the south west of this district, the Ganges forms a natural and insuperable barrier.

Revised Assessment.

437. Regarding the revised assessment, Mr. King's memo. continues:—

“I shall not go into any lengthened account of the assessment. My endeavours have been to make it strictly village

“by village; to find out what rental each village could ordinarily and easily pay. A very moderate anticipation of increased assets from breaking up new land, was indulged; save in those special instances in which the culturable land and the capital to break it up was undeniably present. My first step was to find out the ordinary rates of rent which prevailed. I found rents running from Rs. 25 to 4 annas a bígah, but after examining some admittedly true ‘Jamabandis’ and also making a large compilation of facts bearing on rent, from cases tried in the Revenue Courts, and also by personal enquiry from land owners and tenants, I came to the conclusion that I should find that:—

Rs. 4	per bígah	for first class land.
” 3	”	for second class land.
” 2	”	for third class land.

“were good average rates for good villages such as might be called first class. The rates for second class villages I put at Rs. 4, 3, and 1, and for third class villages I put the average rents at Rs. 3, 2, and 1, per bígah.”

438. “I was much troubled when I began to be a Settlement Officer by these average rates.

Average rent rates.

I was asked to account for my average rates and explain how I got them, and what I did with them, and how they worked. It was not held a sufficient answer to state as above, that they were taken as inductions from a number of facts, and were not realities but fictions merely intended as a standard. Other officers may not have experienced the same difficulties; but I have heard average rates talked of as if they were things possessing some occult virtue, and indispensable to a Settlement Officer. I will therefore introduce an extract from a memo. which I made on Settlement some four years ago, and, as I believe it contains all the truth about average rent rates, it may be as well to substitute it for any further remarks on this subject.”

439. “It will be found that experienced assessment makers generally wish to avoid uneven

Extract.

“assessment (*i e*), high in one place and low in another, and this, if the reason is considered, will be found to follow naturally from a fundamental assumption

“which may be legitimately made, that supposing an ordinary district in which masses of country do not present any great extremes, the annual value of two villages of equal areas will probably be somewhat similar. One bīgah, or ten bīgahs, of land may differ from another bīgah, or another ten bīgahs, as one to twenty; but let the whole area of each be some 200 or 300 bīgahs, and the chances are (I repeat) that the annual value of these two villages will bear a strong resemblance.”*

440. “Hence it follows, that if the Settlement Officer can only find out the rents paid for the lands in one village, and apply the same rates per bīgah to the other, he will have got a result which probably is not far from the truth. Putting the same assertion into other words, you may say, that taking areas of land of sufficient size, so great an uniformity of fertility may be predicated of them, that (in default of particular information to the contrary) the rates of rent per bīgah, ascertained to be the actual value in one area may, with some confidence and probability, be regarded as representing the value of the other.”

“Hence arises the virtue of average rent rates. They do not exist in fact; but are abstractions representing in money value, per bīgah, the results of that assumed uniformity of fertility, which may be legitimately assumed, and which assumption alone can be the basis of any proportion between the values of different areas.”

441. “This may seem unpractical and abstruse, but an example will explain the meaning of it. The abstractions, which I have called average rent rates, like most abstractions are more clearly seen by those who keep out of sight of the concrete forms from which they rise, and which generally, exclusively occupy the attention of Settlement Officers. The use of these average rent rates is mainly restricted to those who judge of the assessment from a distance, and they have little weight with the Settlement Officer himself, who sees how infinite are the incidents which, in almost every case, cause a variation of the results from this assumed standard of value.

“Suppose a Settlement Officer to have discovered that in the main, classification of soils may be subjected to the rates of 4 Rs. for the first class soil, Rs. 3 for the second, and

* That depends upon the class of people who own and cultivate the villages. —P. C.

“Rs. 2 for the third; (*i e*), he has found that on the assumption of uniform fertility, those rates, more nearly than any others, would give him the true value of the rental of a village; and his faith in them to be such, that supposing he had no other information about that village, he would as the best means he had for doing so, assess the village by those rates. He would call those rates his average rent rates.”

“In villages where he can get further information (and this he can get in nearly every village in his district) he modifies his reliance on the result of his average rates, by such information; but those who will judge of his work, are, with respect to every one of his villages, in the same position, as we supposed him to be with regard to the village about which he could gain no information. Just then, as in that position, he, for want of other means, assessed by his average rent rates, so those, who review the report of an assessment, will want to know what are the average rates which the Settlement Officer has assumed, and this they will set up as the standard by which to judge of his assessment. Where his assumed rentals are short of the results which the average rates would yield, they look for explanations accounting for such decrease, and where the rentals are above the average, they will accept corresponding reasons. This is the theory and practice with average rates.”

442. “There is one more subject to which I wish to refer while speaking of assessment and that is the ‘chak’ theory. I have been recommended, and almost ordered, to make ‘chaks’ of the villages before assessing them; *i. e.*, to sort them into lumps of contiguous villages; the assortment being regulated by the possession of some assignable similarities in the villages of any one lump, by virtue of which they are so sorted. I do not think this device can have originated with any Settlement Officer,* unless indeed it rose at a time when villages were not surveyed previous to assessment, and the ‘chak’ was adopted as a kind of substitute, on a large and coarse scale, in lieu of village circles, each with its regularly classified area and statistics, ready for the information of the assessor.”

* What is here called the ‘chak theory’ is scarcely a novelty in assessing. It is mentioned in Settlement Reports of the past half-century.—P. C.

“It seems useless to make a coarse division when you have a fine one ready made and adapted to your purposes. If the work of making ‘chaks’ were not done coarsely, it would take more time than they are worth; and I much doubt if anybody can lump villages so correctly as to make the collocation of any use as a guide.* If anybody finds out so much about a village as to be able to place it in a ‘chak’ he knows enough about it to assess it, and he had better do so at once, and leave the sorting of a ‘chak’ of similar villages alone.”

“I have spoken of these things because I found myself perplexed by the references made to them by my superior officers, and others, and I therefore was compelled to come to a conclusion regarding them, and I found great benefit from doing so.”

“If I may be allowed to give others the result of my experience in this matter I advise avoiding ‘chaks’ and clinging to village assessment.”

443. “Here I venture to take the opportunity of a digression to vindicate myself from the strictures which were made on some remarks which I had written regarding my mode of assessment in the year 1863. I am led to do this because the whole has been printed as a part of the Settlement Circulars, and may be found in pages 189 to 129, in a small quarto edition of them which was printed at Lucknow. The Circular referred to is No. 53 of 1863 dated 13th August 1863. It is not worth while to go into much detail on so unimportant a subject as strictures on myself, but, as the soundness of the principles on which the assessment of the land revenue over a large area is an important matter it is due to the Settlement which I have made, to make a few remarks which may clear up misunderstanding on the subject.

“The whole of my remarks which are commented on in the Circular have not been printed; and I think that if they had, it would have been unnecessary to have made any allusion to the matter here. It would be gathered from the strictures there made, that I proposed to base my assess-

* Not necessarily as a guide, but as a check. It is necessary to give the supervising authorities some assistance in checking assessment.—P. C.

“ment on the principle of castes. Such an idea never entered my head ; and I believe the only ground for attributing it to me was that I stated that high castes would not pay the same rentals to landowners as low castes, and that as assessment was on rentals, it was not only wiser but simply practical to take more where a greater rental existed from whence to take, and that 1,000 Kúrmis would produce a greater rental than 1,000 Bráhmins.”

“I thought I was uttering a truism, and cannot now understand how any unsoundness can be charged to it.”

444. “It would be also understood that I advocated that Ameens should be allowed to make several classes of soil. I never wished this, nor do I think it would be advisable to allow them greater latitude than is permitted.”

“In fact I may say that then, as now, I held the opinions which are declared by the Chief Commissioner in that Circular to be correct, and I have acted on them.”

“A thorough misunderstanding caused the criticism in some instances. As an instance of the completeness of the misunderstanding, I may be allowed to observe that my illustration of finding the areas of squares on a plaid shawl, which was given simply as an illustration of some unknown quantity being discovered, (I might have taken colour or texture or any other quantity, but I took area as being the clearest,) was held not to be apposite, ‘because area is a known quantity, and rental is an unknown.’ It is only necessary to observe on this that in my illustration, area was assumed to be an unknown quantity, and on this assumption the illustration was apt; but of course, it became inapt when what, by the terms of problem was an unknown quantity, was declared to be a known one.”

“In fact an illustration was taken and treated as an argument.”

“I could show equally conclusive grounds for objections to the mode of assessment which in this same Circular I was advised to adopt ; but I will not digress further ; and will, as an excuse for this digression, observe that as the strictures referred to went to the length of declaring my (imputed) doc-

“trines, ‘unsound and dangerous’ it becomes a not unimportant matter to me as a Settlement Officer to be able to meet the assertion.”

445. “I shall be very brief on the subject of my assessment. Independently of my own conviction that a light assessment is the best for political and financial reasons, I may quote the following sentences, from published Blue Books shewing the opinion of the Government of India, on the nature of a T’alukdārī settlement. At page 135 of the 1865 Blue Book on Oudh, Lord Canning says the “tenure should be declared to be contingent on some specified service to be rendered, and the assessment should be so moderate as to leave an ample margin for all expenses incurred in the performance of the service;” again, *ibid.* page 138, para. 6; “to create two classes of recognized proprietors in one estate, is likely to lead to the alienation of a larger proportion of the land revenue than if there were only one such class; but whilst the T’alukdārī tenure, notwithstanding this drawback, is about to be recognised and re-established, because it is consonant with the feelings and traditions of the whole people of Oudh; the Zamindārī tenure, intermediate between the T’alukdār and the ryot, is not a new tenure, and it is a tenure which in the opinion of the Governor General, must be protected.”

446. “I quote these passages for nothing save to show that when sanctioning the T’alukdārī settlement, Lord Canning professed to be aware that it involved a sacrifice of revenue. There seems to be no doubt that Lord Canning’s anticipations were in this respect very justifiable; and that a T’alukdārī settlement must be a light one. One great reason, and indeed the greatest, is that owing to their previous training and habits, T’alukdārs are not, in the main, capable of managing large estates in a satisfactory manner. The due management of a large property entails more labor than the present generation of T’alukdārs are disposed to give; and demands a greater acquaintance with the arts of reading and writing than the average T’alukdār possesses. Further the loss of arbitrary power in checking and controlling their agents, is not yet replaced by the introduction of a systematic method in business. Without proper management therefore, the

Remarks thereon.

"Talúkas, not being developed, must be tenderly assessed at a figure considerably below what their real and natural value is."

"The experience which has been gained by a study of the results of the assessment for the last three years, convinces me that these views are not only just but necessary."

447. "I am not going to trespass on your patience by giving any details of the method of assessment. I have, as above stated, made it strictly village by village, and the measures adopted to find out the rental have been in each case all that I could find suited to my purpose. The first step I took, on coming into the district, was to make a large induction from facts regarding rates of rent. These were taken from admitted 'Jamabandis,' statements made in the Revenue Courts, decrees of these Courts, village papers much truer and often very different from the 'Jamabandi.' Regarding the revenue payments of estates, I learnt what I could from Kánúngos and others."

"Treated as a very practical matter, the discovery of the rental of a given village is, with the aids of which a Settlement Officer can avail himself, not a very difficult work to perform, although reams may be written about the various methods of setting to work. The 'Jamabandis' are of course the safest guide where admitted to be true; but in some instances the greed of the landowner, and a desire to prepare evidence for future occasions will be found to have led him to enter rents mainly fictitious. It is this snare which I had some trouble in guarding against; for the land-owner does not like to confess his papers to be untrue, though he has little reluctance to fabricate them."

448. "My rentals have been nearly all determined on present resources. I have presumed on little aid from future development of the capabilities of the small jungle and light waste lands which are found in this district."

"My aim has been to be even in incidence of rate of demand in villages of similar capacities; and for this cause I have nearly always assumed a much lower rental than is

“actually realized in those villages which, from the presence
“of many low caste cultivators or other causes, shew a more
“than ordinarily high rate of rent.”

“It must not be understood from this remark that I
“have shut my eyes to the presence of a majority of high
“or low castes, or that I have considered it my duty to
“bring the payments of the low rent paying classes up to a
“level, or even to an average level, with those of the high
“rent payers.”

449. “The Return No. V will show the general results
“of the assessment which I have made.
Rates of incidence. “The highest rate per acre on cultivated
“land is in the parganah of Behár, where it is Rs. 2, 4, and 6.
“The lowest is in the parganah of Pratábgarh, in which it is
“Rs. 2, 2, and 5.”

“The rates over the whole districts are:—

R.	A's.	P.
2	3	3 Cultivated,
1	10	11 Assessable area,
1	1	2 Whole area,

“These rates are not high, and I am, from the experience
“of nearly three years, during which the assessment has been
“in force, convinced that the demand is moderate.”

450. “The cultivated area is proportionally greatest in
Cultivated area. “Pratábgarh, where it is 55 per cent.;
“and lowest in Rámpúr where it is 44·3.
“Over the whole district 48·6 per cent. is cultivated, which
“has been classified as follows:”

1st class	...	...	16·8,
2nd „	...	...	17·1,
3rd „	...	...	14·7,

“and of the whole, 37·4 is irrigated land.”

451. "The increase on the summary assessment is very

Increase on summary assessment.				
Pattí,	Rs.	88,546		
Pratābgarh,	"	91,413		
Behār,	"	60,874		
Salon,	"	75,181		
Whole district,	Rs.	3,16,014		

"considerable, as in the margin, but this was to be expected, as much of the Pratābgarh and Pattí paraganahs was notoriously under-assessed. It may be however that the fact of there being so great an increase, however justifiable, will render the collection of the revenue difficult for a few years."

"So far as I can judge from appearances, the declaration of the assessment has been very generally followed by an increase of cultivation, and improvement in the quality of it. Better crops are grown, wells are made, and culturable lands are being broken up."

452. "I have had a comparison made in some of the principal estates in this district between the areas which were under cultivation before annexation and now. The papers of the estates showed with considerable correctness the annual cultivation, and I have taken an average of the quantities of bigahs shown to have been cultivated for all the years for which papers were procurable."

"The return No. I shows that in twenty-two estates there were 347,499 bigahs cultivated, against 435,146 bigahs at survey, and I should say that the difference would be considerably greater now. All landlords speak of the great demand for land, and the readiness of cultivators to take large quantities of it; and they testify to the change from old times when they had to pay and beseech cultivators to till the soil by specious promises at the beginning of the year, in order to get their estates cultivated. Rents too are very high, and have a tendency to rise; although the last three or four years have not been favourable for agriculture."

453. "The Return No. II * which I have had prepared, will show that there are a vast number of 'Mahwah' trees in this district

"Mahwah" assets,

* Appears in a revised form in the present Report.

“ and as I have very seldom, if ever, reckoned their produce
 “ as an asset of the rental, they should act as a safety valve
 “ against any pressure from bad seasons, drought, flood &c.”

454. “ As facts regarding the propriety of the demand,
 “ I may record that in the great estate
 Evidences of the propriety of the demand. “ of Rámpur, which has the highest
 “ average incidence of any of the larger
 “ estates, I have been frequently informed by the T’alukdár
 “ Rámpál Singh, and by his grandfather, and now *de facto*
 “ manager, Rájah Hanwant Singh, that I have not assumed
 “ a rent-roll equal to the facts. I have reason to believe
 “ that their rental is Rs. 20,000 over the Rs. 1,95,082 which
 “ I have assumed.”

“ Bábú Ajít Singh whose estate has been as highly ass-
 “ essed as any considerable estate in the Pratábgarh parganah,
 “ has admitted to me that I have not gone up to the total
 “ sum of his rent-roll.”

“ The Adhárganj T’alukdár, who pays Rs. 43,445, is
 “ making a very fair profit above the half assets ostensibly
 “ left to him.”

“ The Dándikách’h, Pariáwan, and Ishanpur estates are

“ Dándikách’h, ...	...	2	1	3	“ notoriously lightly as-
“ Pariáwan, ...	...	2	1	0	“ sessed, the facts having
“ Ishanpur, ...	...	2	0	2	“ been made known in
					“ various ways, and the
					“ rates of incidence on

“ these estates are not lower than in many others. I may
 “ conclude this portion of my report by stating that, so far as
 “ the judicial enquiries into the profits of under-proprietors
 “ have been made by myself, I have uniformly found that
 “ the rental assumed by me is within the actual rental of
 “ the village, and I am informed by Mr. McMinn, Assistant
 “ Settlement Officer, that the enquiries which he has made on
 “ the same subject have shewn the same results.”

455. And I may add that a further judicial experience
 Dates on which the revised assessment was declared. of three years tends more fully to corro-
 borate this conviction of my predecessor.

The dates on which the revised assessment was declared in each parganah of the district, are subjoined.

Pattí Dalípur,	...	1st November 1863.
Pratábgarh,	...	1st November 1865.
Behár,	...	Ditto.
Dhingwas,	...	Ditto.
Mánikpur,	...	Ditto.
Rámpur,	...	Ditto.
Salon,	...	14th May 1866.
Parshadepur,	...	Ditto.
Atcha,	...	Ditto.

456. Thus the revised demand has been collected in three tahsils for the past five and a half years and over the whole district for nearly five years. The proportion of increase on the summary settlement demand is 36·69 per cent, the revenue of the district having been raised from Rs. 8,61,197 to Rs. 11,77,211, not including cesses. At the close of the last Revenue year, the trifling balance of Rs. 200 was alone outstanding; a fact which, considering that the zamindárs have hardly yet recovered from the effects of recent bad seasons, and that several estates are still encumbered with debt, speaks volumes for the wisdom and moderation of Mr. King's assessment. Add to this that the majority of the small estates, not held by political Talukdárs, are divided and sub-divided by a numerous body of co-parceners, who eat into the profits, which, after paying all expenses, barely leaves them enough to live upon, and we have still further proof of the justice and forethought which moved my predecessor to adopt the wise and merciful course of moderate assessment; and happy am I to have this opportunity of offering so just a tribute to one to whom the district is, in many other respects also, deeply indebted. I have prepared a Topographical map of the district to accompany this Report, in which the three classes of soils according to which the villages have been divided, are shown in separate colours.*

* Map No. III. of the Appendices.

Section II.—RECORD OF RIGHTS AND JUDICIAL WORK.

457. I now come to the preparation of the settlement papers and the investigation and disposal of suits for rights in land, which together form what is known as the Record of Rights. It is obvious that in recently acquired territory like Oudh, the importance of this branch of the Settlement Officer's duties can hardly be over-estimated. It forms the foundation on which must be built up the whole superstructure of revenue administration ; and according to the soundness and equity of the principles on which it is carried out, will be the measure of success which will result from the time and labour bestowed upon it. The Summary Settlement of 1856 raised the hopes and aspirations of the zamindárs, by the obviously one-sided policy of ignoring the rights of the T'alukdárs. The rebellion supervened, and on the restoration of peace and tranquillity, the Summary Settlement of 1858-59 was signalized by the famous T'alukdári settlement of Lord Canning by which a perpetual and indefeasible right and title as proprietors of the soil, was granted to a long list of Oudh nobles ; subject to certain conditions of loyalty to the throne, and of general good conduct, which were duly set forth in their "sanads" or title deeds. It was distinctly understood that their previous occupation gave them no lien on the lands now bestowed upon them ; that these lands were escheated to, and had become the property of the Crown, through the rebellion and disaffection of their owners : but that willing to overlook the past, and to secure the fealty of the Oudh T'alukdárs, the Viceroy and Governor General had determined to restore them to their former possessions with the grant of a title, which should relieve their apprehensions for all future time, and prove an earnest of the good intentions of the British Government.

458. This was however bad news for the zamindár. Villages which he had conceived himself secure of, and for which he had been admitted to engage at the previous Summary Settlement were now irrevocably entered in the lists attached to the T'alukdár's kabúlyats, a suit for a subordinate interest being the only remedy left him. The hopes of other under-proprietors fell still lower, as they well knew

that, however strong their position might have been in old days, the Talukdárs had the whip-hand of them now. Gradually as order and law were introduced into the district, the attention of the authorities was directed to these classes, and temporary relief was administered in cases of glaring oppression or injustice on the part of the "sanad" holder. Then in 1860 commenced the Regular Settlement, and with it, the systematic enquiry into the status of all who imagined themselves possessed of any right or title in the soil.

459. Since that period several changes of the law with regard to the disposal of suits for sub-settlement in Talukás, have taken place. Though undoubtedly these changes have from time to time been made with the very best of intentions, their effect, nevertheless, has been mischievous. There are not a few in whom have been begotten false hopes that yet a further change is looming in the distance, which will restore to them all that, through the operation of the present law, they consider they have lost. There are others again who, under the more favorable state of the law preceding the introduction of Act XXVI of 1866, had acquired a better position and more favorable terms than they could possibly have obtained under the previous rule requiring proof of possession in 1855-56, or at the time of annexation. These, in consequence of the revision allowed by Rule 13 of the schedule to Act XXVI of 1866, have now retired in sullen despair from the arena of the Settlement Courts, convinced that the Oudh sub-settlement law, as it now stands was solely framed for their ruin. After an experience of upwards of eight years as a Settlement Officer, I have witnessed most of these changes, and at the same time, the evils to which they have given rise. My predecessor Mr. King with his longer experience, saw more; and his views are well worth recording in this place.

460. "The change of practice and of law in these
Mr. King on the changes of law and procedure in the Settlement Court. " Courts has been so very great since
 " their creation, that those who can re-
 " collect them as they began, may well
 " consider them now to be new Courts. It may be however
 " worth while for me, who was one of the first who was em-
 " ployed in the Settlement Department to notice what few
 " of the present Settlement Officers have seen, viz., these
 " Courts as they originally stood.

461. "The idea which seemed to prevail in the Local Government at the time, was that the North Western Provinces system of record carried on by a large number of merely Executive Officers, Munsarims, writers and Ameens, would dispose of the bulk of the work; and that the usual period of some two or three years would suffice for the preparation of such a record.

"The introduction of the North Western Provinces Settlement papers and instructions without scarcely a modification, can only be understood to have proceeded from some idea such as I have described."

"I believe that this idea and the results have increased the expense of the Settlement, and created a feeling that the work of the Settlement has been unsuccessfully performed. It is true however to remark that the North Western Provinces Settlement forms and procedure were designed to carry out the preparation of a record of existing facts; and that the introduction of them into the Oudh Settlement, which was not one of record at all, is an anomaly."

462. "This will be very clear, if we recognize the fact that as the North Western Provinces Settlement was made, it was possible for the Ameens to complete the whole of the Settlement file in the village itself. Possession of twelve months was sufficient, and it was seldom that this could not be found.

"The 'Khasrah' thus made, gave the material for the 'Khateoní' which again gave the materials for the 'Khe-wat'; and the whole thing was complete. Non-contents were referred to the Civil Courts, which, for some reason or other seldom at that time upset the Settlement Court decisions, or rather registrations. This being the procedure, of course the file of each village was quickly completed.* What it would have been if, after occupancy had been registered and all the depending formulas completed on that basis, the file had been kept open for the alterations, erasures, and additions arising from the subsequent opera-

* If I remember right under the Act VII of Section 22, and Act IX of Section 33, Settlements, the revision of one Parganah in Azimgarh took fourteen years. The Pratábgarh district has been quickly settled comparing it with that standard.

"tions of the Civil Court, may be known from what we have
 "seen in Oudh, where precisely this course has been fol-
 "lowed."

463. "The Civil Court" (*i. e.* the Settlement Court in
 "Oudh) "too has not exhibited any reluctance to take up
 "claims. Everything has been heard, and the somewhat
 "extraordinary law of limitation, which fixes a period of
 "twelve years, from 1844 to 1856, as the criterion of right,
 "(thereby ignoring a subsequent period of a similar length
 "1856 to 1868,) and the changes which have been from
 "time to time made in the law of subordinate interests, and
 "period of limitation for them, has rendered the steps of jus-
 "tice somewhat tardy, and not unfrequently necessitated
 "the doing of the work twice over."

"The result has not been satisfactory, and an undefined
 "feeling of dissatisfaction at the long delay in completion of
 "the Settlement Record has unavoidably arisen; though
 "there is, I really believe, no just cause for it, since the de-
 "lay is simply a necessary result of the course pursued. The
 "advisability of wholly dissembling the preparation of what
 "is usually understood by the 'Record of Rights' from the
 "work of assessment, and the compilation of data for it, has
 "been so strongly brought out in the course of the work, that
 "I have repeatedly taken occasion to press the point as one
 "of more importance than is usually accorded to it.

464. "The Procedure of the Settlement Court has
 "changed much in seven years and is
 Procedure. "still changing, but formerly it was
 "held, far more generally than now, to be the duty of that
 "Court to provoke and create suits by warning all persons
 "that it is a temporary court, and will close its doors to
 "their complaints hereafter.

"The premium it offered to suitors, is entire freedom
 "from stamp duty on the plaint, and a kind of threat was at
 "first intimated that rights were not secured unless they
 "were entered in the Settlement Record.

"The first inducement, under certain limitations, was a
 "sound and perhaps, a necessary course."

“ The second I think arose from a misappreciation of the right value of the ‘ Record’ in the Oudh Settlement. It has, as I have shown above, to be made through the intervention of a Civil Court. It must therefore be a lingering business.”

“ To have decided that there should be a record as a matter of course for every village, seems to me to have been a somewhat unfortunate decision.”

“ The Court should have decided where a record should be made, and made it, based on its own decisions, and this work might perhaps have been declared to be the work, not of a special Court, or a work for the completion of which a limited period should suffice, but a task imposed on the whole Revenue Judicial Staff of the province, to go on as long as ever the causes for the procedure exist. These would probably be cropping up for many years, but the work would not be Settlement work, but Civil Court work, and it would be done better than now, for many reasons.”

465. “ The principal reason would be that instead of the court seeking for the suitors, the suitors would seek the court, and earnestly prosecute their cases which they now do not do.

“ The difference which this makes in the speed and quality of the work may not be so fully apparent to those who do not deal with the original cases, but I think that all who do so, will admit the importance of the matter.”

“ A second reason of scarcely less importance than the first, is that by the plan I advocate, there would be but one Court deciding on the rights in the soil and its produce, (I use this term in the widest sense); whereas now by making a special Settlement Court there has been, co-existing with it, the ordinary Revenue Court of the district, which by its temporary decision favorable to the *status quo*, has contrived to completely surpass the Settlement Court in popularity, both in its law and its equity.”

“ Of the parties who dispute about tenure and occupancy and enjoyment of the produce, the weaker (and he is as often as not the wrong party) has uniformly fled to the

“ District Revenue Court to maintain him year after year in the enjoyment of what may ultimately be found to be far in excess of his rights. Where this state of things lasts for a year or two, with the view of securing proportionate ultimate advantages, it might be tolerable, but when it lasts for six or seven years, and seems likely to last for a great deal longer, it is an evil, and as such it has been felt here.”

466. “ I have had the opportunity of seeing the extent of the mischief from the fact that I have for four and a quarter years held the Office of Settlement Officer combined with that of Deputy Commissioner. The Settlement Officer *pur et simple*, both from his duties and his bias, naturally cannot be expected to coincide readily with the positions I have advanced ; but perhaps some few may have felt that the work has not progressed satisfactorily.

“ It may be even yet worth while to seek for a means of removing what I am convinced is an evil and will appear so to every one who has had adequate facilities for consideration of the subject.”

There is much truth in the foregoing remarks, and much trouble, time and expense might have been avoided by the adoption of some such course as that which Mr. King proceeds to recommend, (but which under the circumstances it would be useless to repeat here), more especially in the Settlement of a district like this, teeming with a litigious population, and of which more than two-thirds are in the hands of Talukdárs.*

467. With the exception of the Salon Tahsil, the preparation of the Settlement papers of the remainder of the district has been carried on in accordance with the system in vogue in the North-Western Provinces, modified from time to time by local instructions to suit the special requirements of the Province.

468. When I came to the district I found that the Division of the papers into two classes. papers which are required to complete what is called the Settlement “ misl ” of every village, had been divided into two por-

*It appears to me that this report would not have suffered if the comments on past procedure had been omitted.—P. C.

tions by my predecessor, viz, (1). those which could be prepared without waiting for the decisions of suits, and (2) those which could not be completed until pending suits had been disposed of. The papers of the 1st Class were the following :—

- The “Shajrah,” or field map.
- „ “Khasrah,” or list of fields.
- „ “Shajrah Abádi,” or map of village site.
- „ “Khasrah Abádi,” or list of houses.
- „ List of wells.
- „ No. II Statement. (assessment paper.)
- „ Abstract of soils.
- „ Census paper.

While the 2nd Class comprised the following :—

- The “Khateoní,” or abstract of holdings.
- „ “Khewat,” or record of shares.
- „ “Wájib-úl-arz,” or administration paper.
- „ “Rúbkár Akhír,” or final order.

Considerable progress had been made in the completion of the first series of papers ; but, owing to the mass of judicial enquiries still pending, the greater portion of the second class had still to be taken in hand, and these, it is obvious, are the principal papers, and require by the far the greatest time, care, and attention in order to ensure their accuracy.

469. A glance at the subjoined Table will show the Comparison of periods of work. amount of work which has been completed in the last three years, as compared with what was performed during the preceding period of seven years. I am obliged to invite attention to this point, in justice to my subordinates, as grave misapprehensions regarding the industry of the Record establishment of this district, have existed in the minds of the authorities, who have been misled, as I have before frequently observed, by the delusive character of the Monthly Return No. 41.

Class I.

Name of paper.	Ready in 1868.				Incomplete in 1868.			
	Rough.	Fair.	Copies	Total.	Rough.	Fair.	Copies.	Total.
"Shajrah," ...	2,533	2,465	2,131	7,129	224	386	437	1,049
"Khasrah," ...	2,533	2,465	1,081	6,082	221	386	1,285	1,895
"Shajrah abádí," ...	2,501	2,433	1,078	6,012	103	258	1,518	1,879
"Khasrah abádí," ...	2,501	2,133	1,092	6,026	103	258	1,139	1,800
List of wells, ...	2,533	2,077	1,023	5,633	221	774	1,277	2,275
No. II. Statement, ...	1,837	1,485	391	3,613	116	1,258	...	1,374
Abstract of soils, ...	2,570	1,062	250	3,882	116	1,681	...	1,797
Census paper, ...	2,576	1,041	96	3,713	95	1,650	...	1,745
Total, ...	19,554	15,461	7,175	42,190	1,205	6,651	5,956	13,812

Class II.

Name of Paper.	Ready in 1868.				Incomplete in 1868.			
	Rough.	Fair.	Copies.	Total.	Rough.	Fair.	Copies	Total.
"Khateoní," ..	1,576	970	121	2,667	775	1,401	1,209	3,475
"Khewat," ...	870	543	...	1,413	856	1,283	1,081	3,220
"Wájib-úl-arz," ...	1,398	597	...	1,995	953	1,751	1,606	4,313
Final order, ...	40	40	...	80	2,717	2,717	1,892	7,326
Total, ...	3,884	2,150	121	6,155	5,301	7,155	5,878	18,334

470. That it was no fault of Mr. King that more rapid progress was not made in his time, he himself gives ample reasons for in the following paragraph :

Causes of comparatively slow progress at first.

"Owing to the changes in the law of settlement, and
"prolongation of term of limitation and other causes, cou-

“pled with the fact that no term can be fixed within which claims must be preferred, the hope of finally deciding cases and thereon preparing papers has been necessarily abandoned. The files of the Settlement papers were merely being spoilt and money thrown away by the attempt to do so; and I have for a length of time kept only that amount of establishment which can find work in recording facts which are either undisputed or decided. The long time however which appeals take before the results are known has caused the work in this Department to go on very slowly indeed.”

471. The entire “misl” of the following parganahs have been made over to the Deputy Commissioner of Pratábgarh viz :—

Parganahs completed.

Pattí.	Rámpur
Behár.	Dhingwas.
Mánikpur.	Ateha.

The ‘misl’ of the large parganah of Pratábgarh will be completed by the end of the month and will then follow the others. To the Deputy Commissioner of Rái Barelí have been made over the complete ‘misl’ of parganah Parshadepur. Those of parganah Salon however are not yet in so advanced a state as to justify my expressing a hope that they will be ready for transfer under another six weeks. I am well aware that I reported otherwise at the close of the last official year, but I have since then convinced myself by personal examination, that the Extra Assistant Commissioner in charge has under estimated the labour and time involved in the preparation of the several intricate divisions of the Nain and other co-parcenary estates.

472. The preparation of the papers in the Salon Tahsíl was only commenced when I relieved Mr. Prinsep's or the Panjáb system of Settlement Record Mr. King of the Settlement. I at once availed myself of the opportunity to introduce, with the concurrence of the Financial Commissioner, Mr. Prinsep's Panjáb system of record, which I had already seen in successful operation in the district of Faizabad, and which I had the honour to report upon in October 1867. The advantages of

that system over that prescribed by the Board of Revenue N. W. Provinces, have been prominently noticed in the report alluded to both by Mr. Carnegie and myself.* After a practical experience of another three years, I feel I cannot speak too highly of the new system. The Salon Tahsíl will have been completed in little over three years, whilst in not one of the other three Tahsíls, in which the comparatively cumbrous old method was in vogue, has the work been finished under a period of eight years. It is true that the Salon Tahsíl is, in point of area and number of villages, the smallest sub-division of the district, but it abounds to a greater extent, comparatively, than any of the other three, in small zamindari and pattidari estates, the papers of which demand far more time, labour and attention in their preparation than those of Talukdari estates. In point of *time* then the gain has been obvious. Now as to the *expense*. Had the Salon Tahsíl been prepared according to the old method the cost would have been, as approximately as possible, Rs. 39,500 whereas the actual expenditure under the Punjab system amounts to Rs. 31,124-10-1 only. Those district officers who have had occasion to refer to Settlement papers prepared under both methods, will be the best judges as to *facility of reference and arrangement*, while the *vox populi* as regards *truth and accuracy*, and the faithful record of existing rights, declares, with no uncertain sound, in favour of the plan pursued in Salon.

473. Before I pass on to notice a few of the more important results of this branch of the Settlement operations I would observe that I have from the first been fully alive to the importance of a vigilant supervision of the Record establishments. It has been my habit since I assumed charge of this Settlement to receive and hear *weekly* progress reports from each Sadr Munsarim *through* the Extra Assistant Commissioner in charge of the Tahsíl. In these reports are detailed the amount and nature of the work performed by each Mohurir, each Munsarim, and each Sadr Munsarim during the week, together with the remarks of the Sadr Munsarim on the relative performances of his subordinates, and of the Extra Assistant Commissioner regarding the work of the entire

* Vide Report on Mr. Prinsep's Settlement Record as adapted to Oudh, printed at the Oudh Government Press in 1868.

establishment. In this manner I have been kept informed of the progress of the establishment as a whole, as well as of each individual; and the check so maintained throughout a course of many months, has proved most salutary.*

474. The "Khateoní" and "Khewat" are papers which are not required in the case of T'aluk-dári villages, wherein also a further saving of time and labour is effected as regards the "Wájib-úl-arz," one such paper serving for the entire T'aluka, instead of for each village, as in the case of "múfrid" estates. Of the latter there are 782 mauzas in this district, which at the commencement of the Settlement were held according to the following tenures:—

Zamindári.	Bhynchára.	Pattidári and imperfect Pattidári.
392.	117.	273.

Of these, thirty-two zamindári estates have become pattidári, and, with this exception, the papers have all been prepared according to the *status quo*. There are 510 sub-settled villages and hamlets. The papers of these villages are of course prepared as for múfrid estates. Prior to the preparation of the papers, the tenure of these villages stood thus:—

Zamindári.	Bhynchára.	Pattidári.
252	93	165

Seventeen zamindáris have since been converted into pattidári estates. In the preparation of the "Khewat" it is essential that all disputes regarding shares, *and shares only*, shall be previously decided. In the case of the "Khateoní," on the other hand, with the exception of suits extending to the entire village, and suits of the description which will be hereinafter alluded to in connection with the "Wájib-úl-arz," it is necessary that all other suits for a proprietary right and title in the soil shall be disposed of before the paper can be drawn up. Notwithstanding that the disposal of suits has not been concluded, rough drafts of the "Khewat" and "Khateoní" may, in my opinion, be always profitably made in those villages in which the Settlement Officer is well aware that disputes will be few, and those not difficult of adjudication. But in those villages, on the contrary, in which there is every likeli-

* In fairness to the Farzabad district I admit that I adopted this hint from observing a similar course pursued by the Settlement Officer, Mr P. Carnegie.

hood of considerable litigation, it is obviously a sheer waste of time, labor, and money, to attempt the preparation of these papers, in even the roughest of forms. Throughout the district, (*i. e.* Tahsils Pattí, Pratábgarh and Behár.)

96 "Khatconís."

96 "Khewats."

85 "Wajib-úl-arz."

have been prepared without any necessity for judicial interference. In the Salon tahsíl the following papers have been similarly prepared in 159 villages :—

"Shajrah nasab."

"Múntakhab" or "Khatconí."

475. In the preparation of the "Wájib-úl-arz" the following are amongst the most important usages and rights which it is necessary to carefully ascertain and record therein :—

The Wájib-úl-arz.

3rd. The prevailing usage in regard to the collection of rents, and to the payment of the Government demand : also the custom regulating the arrangements for each season's cultivation.

4th. Rights of succession and of transfer, and custom regulating the distribution of landed property.

5th. Appointment of Lambardárs ; or the right to represent the village community with reference chiefly to the collection and payment of the Revenue demand.

6th. Rights in groves ; both as regards those who have a lien on the soil, and those who have not.

8th. Rights of irrigation of every description.

10th. Grazing rights ; and usages relating to the stacking of manure, and to the use thereof.

These are the principal points to which attention is drawn in the preparation of the "Wájib-úl-arz." There are other matters of subordinate interest, each however, possessing a certain degree of importance, but which it is hardly necessary to detail here. The history of the village as detailed in

this paper can hardly be said to possess any judicial value. For a reliable account of the former state and circumstances of the village or T'aluká, and of the different phases of possession and tenure, a reference to the judicial files, in this district at all events, would prove far more satisfactory.

476. The mode of collecting rents and of meeting the Government demand differs according to the tenure of the village. In the case of zamindárá and imperfect pattidárá villages, the whole proprietary body are responsible for the failure of one sharer; in pattidárá estates again where the partition is perfect and complete, and extends to the waste and unculturable lands, the defaulting pattidár is alone liable for his sins of omission. The arrangements for the cultivation are, as a rule, made by the Lambardár or Lambardárs, or by these in conjunction with the other shareholders.

477. With regard to succession to landed property amongst the Hindús, on the death of a sharer without male issue, his widow is allowed to succeed. She cannot, however, alienate the property without the consent of the community. In the case of inability to meet the Government demand, arising from bad seasons or other causes over which she has had, and could have had no control, mortgage or sale is permissible. On her death, the property goes to the nearest of kin in the male line according to the Shástrs. Amongst the Mahomedans, on the death of a proprietor, the widow succeeds as in the above case. If there be more than one wife, each shares equally, and under the same restriction with regard to transfer as among the Hindús. Landed property is usually distributed among Hindús according to the principle of "*Jetansi*," which secures to the eldest son or heir, a larger share than goes to the others. The measure of the "*Jetansi*" varies very much according to the locality. For instance in the T'alukas of Pattí Saifabád and Raipur Bichur in the Pattí tahsíl, the share of the eldest son is 11-20th and that of the younger 9-20th, the calculation being based on the bígah, which consists of 20 biswahs. Again in T'aluka Dariápur in the same tahsíl, the share of the eldest is twice that of each of the youngest son. In T'aluka Dhangarh, in tahsíl Behar, the shares are 9-16th and 7-16th, based on the rupee. In smaller

estates the share of the eldest is fixed according to the "*Deora*" or one and a half principle, he getting half as much again as each of the younger sharers. This principle is sometimes carried to an absurd length. For example in the division of the produce of a 'mahwah' tree, the distribution, carried on in each single family according to the "*Deora*" system, has resulted in some individual sharers having to solace themselves with perhaps 10 or 12 fruits. There are a few villages in which the "sawai" or one and a fourth share prevails, but these are comparatively uncommon.

478. It was interdicted under settlement circular No. 1 of 1864 to record in the "*Wájib-úl-arz*" the right of pre-emption. Where parties, however, have voluntarily come forward and openly desired to have it recorded, I have never objected, nor do I think it would be reasonable to do so. As a fact, the right, in the light of a *prevailing custom*, has had no existence in this district, either before or since annexation. In isolated cases it *has been* urged, but not insisted upon.

479. It has been laid down as a general rule that not more than one Lambardár shall be appointed for every Rs. 500 of revenue. Appointment of Lambardárs. In practice however, and more especially in the case of coparcenary estates, it has been found necessary to somewhat depart from this rule, in order to avoid the contention and ill feeling which would be the natural result of an interference by one shareholder in the affairs of a separate "*pattí*." The suits under this head will be found to have been comparatively rare, the people generally succeeding in arranging the matter satisfactorily amongst themselves. The post is usually hereditary and being accompanied by a moderate degree of dignity and the more substantial emolument of 5 per cent. on the amount of the Government demand, is much sought after.

480. The subject of groves has always been to a certain extent, a troublesome one, and it has been conceded that no stereotyped rules will answer the requirements of every district of the Province. In a district like Pratábgarh containing so large a wooded area, the subject is one of very considerable importance. A reader of the Oudh pamphlet containing the pub-

lished correspondence regarding groves, can hardly fail to be struck with the diversity of opinions therein expressed by the different Officers, European and native, who were consulted; clear proof, I take it, that local custom varies very much in different parts of the Province, and, to a great extent, neutralizes the effect of written rules.

481. I propose first to notice the custom prevailing in this district with regard to the planting of groves, and to the liability of the owner or occupier to the payment of rent, in the event of the trees being felled and the land cleared. The first class consists of those who have a full proprietary or under proprietary right in the lands of the entire estate, and whose responsibilities have been once for all fixed in a lump sum, either with reference to the Imperial demand, or to the due of the superior holder in the case of sub-settlements. The superior holder is bound by the tentative rules in force, which with the object of encouraging the growth of plantations, exempt from assessment a wooded area not exceeding 10 per cent. of the whole. Failing in this object, grove lands, if found to be wantonly cleared of trees, will be liable to future assessment. Similarly, and by implication, is the discretion of the under-proprietor in sub-settled estates, restricted by the same rules.

482. The next class is composed of those persons who are ex-proprietors, but who are possessed of an under-proprietary right in their 'sír' and 'sayer' lands; (the latter including grove lands), of tenants with a right of occupancy, and those who have purchased or have otherwise acquired, proprietary or under-proprietary rights in any portion of the village lands. These persons pay the rent which has been assessed upon their holdings through the superior holder or Málgúzár. Now, it is obvious that they can plant to any extent they please, so long as they continue to discharge their liabilities. But what is the effect of cutting down their groves, and so increasing the cultivated area of their holdings? The custom, as ascertained in this district, authorizes the superior holder in such cases to demand rent so soon as the land thus cleared is brought under the plough, no matter whether, as grove land, it had been held rent-free for generations. Occasionally, in the case of an ex-zamindár,

the Talúkdár will refrain from exercising this power; but, as a rule, it is freely exercised, and in the case of purchasers, and other outsiders, without mercy or compunction. It is a custom which supplementing, as it does, the local rules regarding the larger wooded areas, has a direct tendency to preserve intact the smaller plantations.

483. The third and last class consists of tenants at-will, and as the groves occupied by these form a very considerable proportion of the entire timber lands of the district, it is of the utmost importance to carefully record in the "Wajib-úl-arz" the customs and usages which prevail with regard to their tenure of such lands, as well as the relations which, in this respect, subsist between them and the landlord. First of all, this is the place to reiterate what I recorded three years ago, viz., that "it by no means follows that because a cultivator has been forced through enhancement of rent, or by other circumstances to relinquish his holding, he is therefore obliged to abandon his grove also." My experience in this and the adjoining district of Sultánpur, has convinced me that so long as the cultivator remains in the village, he retains a lien on his grove, even though dispossessed of his cultivated holding. There is one general exception to this rule however, and this I can better describe with the aid of an illustration than in abstract terms. For instance A. a cultivator has a holding of 10 bigahs for which he pays a rent of Rs. 40. He asks B. his landlord for 2 bigahs more, for the purpose of planting a grove. B. consents and gives A. 2 bigahs of waste or cultivated land for the purpose required. No rent is charged for this 2 bigahs, but the rent on the holding is raised from Rs. 40 to 50. A. sets to work and plants the two bigahs with trees. In the event of ouster, A. loses trees and all. If, on the other hand, A. content with his original 10 bigahs, plants a grove in one bigah and continues to pay Rs. 40 rent for the remaining nine bigahs, he still retains possession of his trees, if ousted from his cultivated holding.

484. As regards the usufruct, with the exception of the "Mahwah" tree, the right of the planter of the grove is complete. I shall refer separately to "Mahwah" plantations. The custom as regards the felling of the trees permits the cultivator to

Usufruct and timber.

sell, or otherwise dispose of the timber without reference to the landlord, it being however at the same time generally understood that no fresh trees can take the place of those cut down without the sanction of the latter. Here again the "Mahwah" tree is an exception. No such tree on which is levied a "kút" or "peri"† tax can be felled without the consent of the lord of the manor. In the case of an under-proprietor who pays in a lump sum including the "peri," he can of course fell his "Mahwah" trees, provided he continues to pay the entire rent assessed upon his holding; but if he pays a cash rent for the land and a "kút" or fruit tax on his "Mahwah" trees he cannot do so; the latter being in a manner hypothecated for the tax assessed upon them. Untaxed "Mahwah" is quite the exception. The "kút" or share of the fruit preponderates over the "peri" or money value. The proportion given to the over-proprietor in the former case, varies from one-half share to three-fourths of the produce: as a rule, the latter is the prevailing rate as regards tenants-at-will.

485. Mr. C. W. McMinn, c. s., who was formerly Assistant Settlement Officer of this district, has left on record some very valuable remarks regarding the "Mahwah" of these parts. His enquiries extended over some weeks, and were chiefly conducted among the extensive "Mahwah" groves of the Behár Tahsíl. The information thus collected may be appropriately transferred to this report. Mr. McMinn, writes:—
 "The broadest distinction is generally found between 'Mahwah' groves and all others; 'Mahwah,' as a rule, seems just as much a village asset for revenue purposes as wheat, and to have been so regarded in the Nawábf. Whether zamindár, or Bráhmaṇ, or 'assámi' planted 'Mahwah,' whenever the tree ceased to be a 'pōra' viz., in from ten to twenty years, according to soil, the right to its produce accrued to the Malgúzár. There are of course innumerable exceptions among the lacs of 'Mahwah' trees in this district, but I have made hundreds of enquiries beneath the trees while the fruit was dropping and gatherers collecting, and I am pretty certain that this was not only the general practice, but that it had quite reached the dimensions of an unquestioned right. For one man who disputes it in our courts

* "Kút" is a tax paid in kind, being a certain fixed share of the fruit.

† "Peri" is a cash payment, and varies from 2 to 12 annas per tree.

"twenty have quietly asquiesced. Either the málgúzár took 'perí,' or he included the rent of the trees in the 'jamae' land* or he took 'kút' (pronounced 'kúnt'). This last was as follows: three-fourths of the estimated produce to the Málgúzár, one-fourth to the grove owner, who had also to defray the expenses of gathering the 'Mahwah,' (one-twelfth of the gross produce), storing and drying. The above being the case, the question arises have either old proprietors or others any valuable interest to claim in 'Mahwah' groves? Undoubtedly they have. This fourth, which is occasionally raised to a third, and even a half, is valued and fought for, while the 'perí' is generally very moderate, and 'jamae' system facilitates embezzlement."

"I do not believe there is a single village in which the T'alukdár did not generally, or at times, under a well recognized custom, take the mass of the 'Mahwah' produce, leaving one-fourth to the collector as payment for his labor. Many things complicated this enquiry, and made the clearing up of the parties' rights difficult. Unlike cereals, 'Mahwah' is an irregular crop; every fourth year there is none, or so little that the T'alukdár will not take the trouble of asserting his rights. For all those years the zamindár can truly say that he held his trees free. Again, by acknowledged custom, whoever plants a grove holds it free, keeping all the produce; as long as it is a 'pöra.' I have been unable to determine even approximately the recognized age when a tree ceases to be a 'pöra'; at first I used to hear that it was about twelve years, but the moment the zamindárs found that the point might become of use to an Officer who was seeking out facts, then the limit of the age of a 'pöra' rose to 20, 30, 40 years; nor were the T'alukdárs' witnesses a whit behind. Still every zamindár can point to real 'pöra' trees, or to those which he has as yet managed to keep out of the paying register, and say with truth, "look at my maáfi trees!"

"I have no doubt that the zamindárs had many trees 'maáfi; many more included in their 'jamae' land, according to the peculiar custom of the T'alukas, but the rest are the right of the T'alukdár, and his rights are too large to be lost through any ignorance of the parganah custom, or ill-grounded trust in oral evidence, without doing him

* Cash rent paying land.--W. E. F.

"serious damage, and leading to a general distrust of our Courts.

486. In the Patti Dalípur parganah, the "Mahwah" tree is untaxed. In one village only "Mahwah" in Patti. viz., mauza Pipri, in the Adhárjanj estate, in which there are about 50 trees, is "perí" paid by a family of Bráhmaṇ ex-proprietors, at the extraordinarily high rate of Rs. 2 per large tree, and Re. 1 for the smaller ones, not "pöras." In all other parts of the parganah, the planter of the grove enjoys the entire produce without let or hindrance ; and yet Patti Dalípur is composed almost exclusively of T'a-lukdári estates.

487. Whilst in some portions of the district the cultivator or tenant-at-will possesses an absolute power over the trees of his grove, so that he can mortgage and even sell without the previously obtained sanction of the landlord, there are many places where his rights are so restricted that he can only enjoy the usufruct, but cannot pick up the smallest twig in the shape of dried or fallen wood ; much less fell, mortgage, or otherwise alienate the trees.

488. It is usual in some estates to set apart one or two mango groves in a village, according to its size, for the sole benefit of the cultivators on the rent-roll. "Berúni" and "Láwárisi" trees, (that is, trees which have sprung up of themselves or the former owners of which have died without heirs, or have left the village,) belong exclusively to the lord of the manor. He either consumes or sells the produce himself, or else he adds a patch of land on which are growing some of these trees, to a tenant's holding, and turns the deed to account by raising the rent on the latter. This is what is sometimes called "jamae" holding, but the term in this sense, is restricted.

489. Rights of irrigation may be broadly classified as *natural and artificial*. Under the former come rights of irrigation from rivers, "nallahs," "jhíls," and swamps ; while under the latter are comprised all rights in wells, excavated tanks and ponds, and embankments. With reference to irrigation from natural sources, the custom is that should the zamindár require water,

he is first to be served. Then the "assámis" according to priority of sowing, on the principle that the earliest sown crop soonest requires water. The second class ordinarily gives rise to disputes and litigation, but in this district, irrigation suits have been remarkably few.

490. Rights in wells are clear, and are seldom, if ever, called in question. With regard to artificial reservoirs, two classes may be said to exist, viz., (1) those in the case of which the excavator or his heir is living and in possession, and (2) those in which all rights have lapsed. In the former case, after taking as much water as his purpose requires, the owner usually allows the privilege of irrigation to such cultivators of the village, or neighbouring villages, as he pleases. In the latter case however, it is usual for the lord of the manor to first irrigate his "sír" lands; afterwards those cultivators, whose lands are situated within reach of the water, appoint a committee to estimate the contents of the reservoir and the amount of land which it is proposed to irrigate. The amount of water to which each man is entitled is then apportioned in "dauries." The "dauri" contains about five gallons, and the "dogla" rather more than twice as much, (vide para. 126.) This distribution of water by the "bách'h" system, extensively prevails in this district, and, being regulated by a sort of standing "Pancháyat," tends to reconcile malcontents who would otherwise come into Court. The Patwári is ordinarily *ex-officio* member of the "Pancháyat," the remaining three or four members being either zamindárs, "mukadams" or other respectable residents. It has come to my knowledge that a practice has begun to prevail in some parts of levying irrigation dues, or in other words of selling water. "Páhikásht" cultivators requiring the commodity are made to pay 8 annas per diem for each "rík" or raising station, which they work. This is another innovation which characterises the age we live in, in connection with the gradual decay of caste prejudice.

491. In connection with embankments may be mentioned a dispute between the Talukdár of Adharganj in the Pattí Dalípur parganah, and the zamindárs of mauzah Chát, in the adjoining district of Allahabad. This dispute which had existed long before the year 1850, was at that time adjudicated upon by

Chát embankment dispute.

Mr. Money, Officiating Collector of Allahabad, and the Názim of Sultánpur Agá Alí Khán. Unfortunately however, the decision did not contain those details which it was necessary to specify in order to carry it into effect. The consequence has been that the parties have till quite recently, successfully evaded the provisions of the order, each side interpreting them to its own immediate advantage. Measures have now however been taken in co-operation with the Settlement Officer of Allahabad, which will ensure that the order of 1850 will be henceforward carried out in the spirit in which it was passed, without the power on either side of mutual molestation or annoyance.

492. The subject of grazing rights may be dismissed in a few words. Unfortunately for the

Grazing rights.

cultivator and his live stock, the grazing area is yearly becoming more restricted. The uncultivated land of a village is, as a rule, free for grazing purposes, not only to its own cattle, but to the cattle of the neighbourhood. In other words, clusters of villages possess pasture lands common to all. This simple arrangement based on ancient custom, does away with all ground of contention. Disputes when they do arise, are nearly always connected with the trespass of cattle in the cultivation, and the consequent damage to the crops. They are not occasioned by any abstract ideas of right in this or that patch of waste. Grazing dues are at present unknown amongst the agricultural population, but how long they will remain so it would be hazardous to conjecture. A system of irrigation dues may be soon followed up by the levy of a tax on grazing.

493. Manure heaps are in some districts frequent cause of contention. In this district how-

Manure stacks.

ever disputes have been rare. Since the issue of the prohibition against stacking manure within the inhabited inclosures, it is usual to collect it in a grove, or other convenient waste spot. Not unfrequently cultivators dig a large hole in a corner of a field, and throw into it all the manure and refuse matter they can get hold of. There are no common manure heaps. Each zamindár and each cultivator possesses his own, quite apart from the others.

494. The preparation of the "Wájib-ul-arz" is liable to be delayed by the non-disposal of suits concerning rights of succession and inheritance and rights in groves. The provisions of Rule V of

Financial Commissioner's book Circular No. 9 of 1866 in regard to the appropriation of land held in common, have been carefully attended to. It has been the rule in this district for co-parceners to desire that the common lands shall be divided according to their ancestral shares, in preference to any other mode.

495. Some notice is now requisite in connection with the work of the Settlement Courts. The Officers entrusted with judicial powers were originally, and up to July 1865:—

The Settlement Officer.

The Assistant Settlement Officer.

The Extra Assistant Commissioner.

Subsequently in August 1865, Sadr Múnsarims were empowered to decide claims to groves, and were shortly afterwards invested with the powers of II and III grade Settlement Courts in conformity with the provisions of Book Circular XII of 1866. Mr. King who was in charge of this Settlement from July 1861 to March 1868, was, for a period of four years and three months charged with the duties of Deputy Commissioner also, so that but a moiety of his time could under these circumstances be said to be devoted to the Settlement. During the ten and a half years over which the Settlement of this district has extended there has been no Assistant Settlement Officer for a total period of three years and nine and a half months. At the same time for four and a half months only, there were two Assistant Settlement Officers. The Courts were no doubt under-handed during the earlier years. I relieved Mr. King in March 1868, and, having been favoured with an efficient staff, the work has been more rapidly brought to a conclusion.

496. The total number of suits of all descriptions which have been decided by the Settlement courts of the Pratábgarh district amounts to 20,736.* Of this number 11,475 had been disposed of at the time when I succeeded to the charge of the Settlement; 9,261 have been decided during the last three years. Very nearly one half, or 10,120 suits appertain to T'alukdárs'

* Rái Bareilly exceeds this by 2,408 cases and Sultánpur by 5,381 cases.—P. C.

estates. This branch of the work has in this district proved a heavy task; not so much in respect of the actual number of suits which have been brought upon the registers, as of the unyielding and litigious spirit which has characterized the greater portion of the contested cases.

497. Subjoined is the quantity of work performed by the several Officers employed.

		<i>Original Suits.</i>	<i>Appeals.</i>
Settlement Officer Mr. R. M. King, c. s. ...		3,410	456
Officiating Settlement Officer, Captain W. E. Forbes,		1,688	1,106
Officiating Settlement Officers, Messrs. Erskine, Millett and Ferrar,		244	144
Asst. Settlement Officer, Capt. E. G. Clark, ...		804	"
Ditto, Capt. R. Ouseley, ...		270	"
Ditto, Lieut. G. E. Erskine, ...		149	"
Ditto, Mr. A. F. Millett, c. s., ...		162	"
Ditto, Mr. C. W. McMin, c. s., ...		530	"
Ditto, Mr. M. L. Ferrar, c. s., ...		1,105	"
Ditto, Mr. W. C. Bennett, c. s., ...		316	"
Extra Assistant Commissioner, Moulvi Ali Hosen, ...		3,072	"
Ditto, Pandit Jánki Pershád, ...		3,149	"
Officiating ditto, Múnshi Mahomed Ismáil, ...		1,380	"
Four Sadr Múnсарims,		4,547	"

Thus it will be seen that there have been many changes of Officers, which must, to a certain extent, be regarded in the light of a disadvantage. I entirely concur with Mr. King, where he writes that "frequent changes spoil young Assistant Settlement Officers in one way, while they benefit them in another. They get broader experience by the different views which are presented to them, but they fail to consolidate their acquisition for practical application, as, no sooner do they feel that they can apply it, than they are removed to a new scene of action." Suits for sub-settlement, and for proprietary and under-proprietary rights in entire villages and hamlets form the bulk of the cases which come before the European officers; while the subordinate Courts are chiefly taken up with the disposal of suits for 'sír,' 'sayer, shares, and other minor interests. Appeals from the orders

of the last mentioned class of officers lie to the Settlement Officer, and from the orders of the European Courts to the Commissioner of the division.

498. Before proceeding to give any account of the position of the landed interests of the district since the application of the laws which have been, and are still in force, a few words regarding the principal tenures under which land is held in these parts may not be out of place. In his clever little *brochure* on the Irish land question, Mr. G. Campbell draws an interesting comparison between Irish and Indian tenures. "When we go back" he writes, "to old accounts, the similarity of Irish tenures and Irish history to Indian tenures and Indian history is very remarkable. The surrenders of the Irish tenures of the rebel chiefs, and the re-grants upon English titles which took place in Ireland, are exactly analogous to what has since taken place in Oudh."

Alluding to Sir John Davies' paper on the settlement of Ireland in the reign of James I, Mr. Campbell goes on to say; "Davies found exactly the same land question which in India so much puzzled Lord Cornwallis and others accustomed to English ideas. He fully explains how the chiefs and tanists—Zamindárs and T'alukdárs we might say—though treated in the English grants as proprietors were not really so in the full English sense of the word; how the devolution of these tenures did not follow any ordinary rules of inheritance, but went from the strongest to the strongest of the ruling family, and how, contrary to the ordinary law of the country, they were not divided, but went to a single person (as did the great Zamindári and T'alukdári tenures in Bengal and Oudh), being treated rather as semi-hereditary offices than under the laws applicable to property."

"Just as in India, so Davies tells us that in Ireland there were among the English officers two parties. Some maintained that notwithstanding the superior rights of the chiefs, the sub-holders (the ryots we may say) had always held their lands and were never dispossessed so long as they paid the dues of the chiefs—that they were therefore entitled to a right of occupancy; others maintained, that owing to the uncertainty of the burdens imposed upon them, the arbitrary character of the cuttings and cosherings at the

"will of the chief, they could not be considered to have any fixed rights, and must be treated as tenants-at-will, especially seeing that under the grants, the chiefs had complete titles in an English-lawyer point of view. On considering the whole subject of Irish land tenure, Sir John Davies came to the very sensible conclusion that English ideas do not altogether apply—that neither the superior nor the inferior holder can be considered to be the free-holder, but that each has rights according to his degree."

499. Regarded in connection with the *tenant* status of Oudh, there is nothing to be said for the above remarks; but viewed in relation to the large numbers of under-proprietors, and holders of subordinate interests, and who, it may be said, occupy much the same position as the small Irish farmer, the foregoing extract and much that follows in Mr. Campbell's little book, may well make us pause and, not without some apprehension, ask the question:—Have we not throughout the Settlement rather overdone the English idea of the thing?—Have we not sometimes allowed the English-lawyer side of the question to override our conviction of the established usage of the country?—and in other ways, to mould facts to our own sense of what is economically just and proper, rather than maintain them as they are? Circumstances, it is true, have in many respects tended to alter the respective relations which formerly existed between the Talukdār and his clansmen; but too often I fear has this fact been used as an argument in justification of attempts to create a new status.

500. No class of suits presents such difficulties to the Settlement Officer, or makes him feel so keenly the heavy responsibilities which rest upon him, than those which are known as *sub-settlements*. I need scarcely remark that this term together with its vernacular equivalents were unknown in the "Nawābī." The illiterate claimant, in reply to the question as to whether he sues for "bandobast mātalhati"* or for "milkiyat,"† as frequently as not, admits his utter ignorance of the meaning of both terms, and informs you that all he wants is his rights as a zamindār. Mr. King has stated that there can be no doubt "that the main difficulty to be adjusted will lie in the claims to 'sīr' holdings, and that the sub-settlements will be neither numerous nor difficult to adjust." I must however

* s. e. Sub-Settlement

† s. e. Proprietary right.

be allowed to record my dissent from this opinion. Sub-settlements have been numerous, and at the same time, their disposal has been attended, in several estates, with more than ordinary difficulty. In this assertion I feel sure I shall be borne out by both the appellate and special appellate Courts. The total number of suits for sub-settlement has amounted to 2580. Of these 959 were disposed of prior to the introduction of Act XXVI of 1866, but 396 again came on to the registers under the revision clause No. 13 of the Schedule to the Act; so that 2017 suits have been decided in accordance with the provisions of the new Law. Compare these figures with Unáo,* where the Courts had only 122 sub-settlement suits to deal with, and I think I am not wrong in stating that in the Pratábgarh district this class of suits has been numerous.

501. According to the former rules in force, the percentage of claims decreed was 27·73; under the new sub-settlement law, the Proportion of decrees under old and new Law. percentage has fallen to 11·59. Sub-settlements have been decreed in 334 mauzas and hamlets, a result which shows I think that the law has not operated very harshly; at the same time perpetual farms have been granted in 90 villages; 26 villages are held as maintenance assignments; 27 in shankalp tenure, and 17 under other under-proprietary titles not coming under any of the foregoing denominations. Thus it will be seen that the larger subordinate interests in Talukás are very fairly represented; at the same time I shall show further on that lesser rights have not been overlooked or unprotected.

502. Under the provisions of Act XXVI of 1866, proof on the following points must be adduced by the claimant for sub-settlement viz:—
Act XXVI of 1866.

- 1.—Under proprietary right.
- 2.—Possession of a lease of the village for certain periods, as laid down in Rule 3 of the Schedule.
- 3.—That he has by virtue of his under-proprietary right and not merely through privilege granted on account of service, or by favour of the Talukdár, held such lands under contract (*pakka*.)
- 4.—That he has enjoyed a clear share of the profits, not less than 12 per cent. of the gross rental.

* Unáo is not a Talukdári district—P. O.

In para: 7 of the Chief Commissioner's Minute of the 7th January 1867 it is ruled that "the words *under-proprietary right* mean the right of a person who was in possession of the proprietary right at the time the village was incorporated in the T'aluká." This interpretation interposes a fatal bar to all persons who have acquired a right and title from the T'alukdár, however ancient or valid, and chiefly affects the cadet families on the estate, and those members of the clan who are more or less remotely connected with the chief. To remedy this evil it has been announced that in fulfilment of their part of the compact with the government, of which Act XXVI is a portion, the T'alukdárs declare themselves to be ready and willing to afford relief in all really deserving cases, and where the hardship which would result from the strict application of the letter of the law is clearly shown to them by the Settlement Officer: and in those cases in which no satisfactory determination can be come to, to leave the matter in the hands of the Financial Commissioner, by whom a remedy will be applied in accordance with certain principles which are set forth in Book Circular IV of 1866.

503. Shortly after my arrival in the district I convened a meeting of several of the most influential T'alukdárs with the object of obtaining for myself and my Assistants, their help and co-operation in the disposal of the large number of sub-settlement cases which were at that time pending, feeling convinced that it was far better for the interests of all concerned that in this, as well as in all other matters affecting the interests, of the under-proprietors, that we should work through the T'alukdárs rather than in opposition to them. I was not disappointed. A personal promise was given by some of the leading T'alukdárs on that occasion to assist our efforts, and to meet in a liberal spirit cases of real hardship when brought to their notice; and, on the whole, I have no reason to complain of the results. In ninety cases in which the claimants were unable under the strict rules of the Sub-settlement Act, to establish a complete under-proprietary right and title in the whole area claimed, have perpetual farming leases or more or less favourable terms been granted, while more cases have been compromised either by the admission of the claim, or by a liberal concession of "sír" land, or other subordinate rights.

504. Whilst in some estates the Settlement Courts have had comparatively few difficulties to contend with, in others their work has been rendered painfully irksome and harassing, owing to the course of wilful and systematic deception pursued by the agents of the T'alukdárs, and, I fear I must write it, recognized and encouraged by the latter themselves. The evil is most prevalent, and the mischief most extensive in the case of female T'alukdárs, who are almost invariably at the mercy of a set of unscrupulous and corrupt agents. I of course refer more especially to the documentary evidence filed in court. No evidence is so valuable where its genuineness is above suspicion, but no evidence is more calculated to mislead and to result in a deplorable miscarriage of justice, when too readily relied upon and accepted without crucial examination. Patience and experience are the only real aids to a right appreciation of the real value of documentary evidence that I am aware of. In the disposal of sub-settlement suits, an intimate knowledge of the previous history of the estate is essential, and often affords a valuable key wherewith to solve the difficulties and entanglements which beset an enquiry into the circumstances of an individual village. In some estates the fullest control and discretion were left to the old zamindárs, whose liabilities in respect of the T'alukdár were limited by a certain fixed sum.

505. In others again like Bhadrí, although undoubtedly in under-proprietary possession of the village, the zamindárs rights were much restricted, and until the end of the agricultural year he did not know what sum he would have to pay to the T'alukdár. In the latter case, local custom modifies the general rule ; in either case, the tenure is one entitling the holder to a sub-settlement. Very few suits have fallen through in consequence of the inability to prove the enjoyment of a minimum share of profits. The principal causes of failure have been absence of original proprietary title, and of continuous holding under contract. Much might be said regarding the operation of Act. XXVI of 1866, but I feel that nothing is now to be gained by entering into controversial arguments on questions which have long since been authoritatively set at rest : nor would it answer any useful purpose, or prove otherwise than tedious, if I were to make this Report the depositary of my private opinions or convictions. It is suffi-

cient to record that I have at all times honestly endeavoured to carry out the provisions of the law, without regard to personal feelings, and that I have done my best to act the part of a friendly mediator, without the assumption of any power I was well aware I did not legally possess.

506. The religious tenure known as "Shankalp" largely prevails in this district. Grants of "Shankalp" vary in extent from one or two bigahs to entire estates of several villages, and are confined to Bráhmans. As a rule some consideration was always given. The grantee either gave a large entertainment, or an elephant, camel, horse, or other valuable article such as a shawl; less frequently a present of money or jewels. In very rare instances was the value given a purely nominal one. For some time after the commencement of this Settlement much uncertainty existed amongst Settlement Officers as to the mode of dealing with "Shankalp" suits. Under the Record of Rights Circular of 1861 it was directed that these grants should be treated like other rent-free grants by T'alukdárs, which latter were held to be liable to resumption at the regular Settlement. In short "Kúshast Shankalp" was held to be an item of "T'alukdár's Máafi" with which the Courts had no concern. Doubts soon however began to arise as to the justice of such a ruling, and by and bye the reference made by different officers (chiefly from this district) brought about a thorough reconsideration of the whole subject in conjunction with the T'alukdárs. The entire correspondence has been published in the papers relating to "Shankalp" tenures in Oudh which contain an exhaustive analysis of the subject. Suffice it to say that the former rulings were considerably modified, and the tenure came to be regarded as, what in fact it always had been an under-proprietary right.

507. On the broad principle of restoring as far as possible, the '*status quo*' immediately before annexation, dispossession in the year 1855-56, has been held to be a fatal bar to the successful prosecution of this class of suits. In cases where continuous possession has been satisfactorily established it has been ruled that the future payments of the "Shankalpdár" must also be determined "in accordance with the status of 1262-63 Fasli" (A. D. 1855-56.) Under the native government it was usual

to record in the pattah the rent or payment proper, and in addition certain extraneous items such as "bhent" "battah" "doanni" &c., equivalent to the "cuttings and cosherings" of the west. These when added up sometimes amounted to double the original "jama" or rent proper; but I have found that while some of these items have been regularly realized, the payment of others has been irregular, and often not proveable for a single year. To ignore these extraneous items, and to fix unalterably the payment of the "Shankalpdár" in accordance with the rent proper, would I need hardly remark, be a grievous injustice to the Talukdár. On the other hand to indiscriminately lump together the whole of the imposts entered in the "pattah" and to declare the "Shankalpdár" liable henceforward to the annual payment of a sum equivalent to the total amount thus obtained, would be to weight the scales to the undue detriment of the latter. I have therefore always endeavoured to clearly distinguish between the *regularly* and the *irregularly realized* items of "siwai," and adding the amount of the former only, to the rent proper, to fix with due regard to the stipulated minimum of the Government revenue plus 10 per cent., a payment which shall be just and equitable for both parties.

508. "Birt" which is a tenure in some respects analogous to "Shankalp," finds no existence in this district. Not a single suit founded on a "Birt" holding has come before the Courts.

509. There is however a tenure in Pattí Dalípur, and strictly confined to that parganah, which goes by the name of "Dár." "It is similar to the kind of "Birt" known as "Bái Birt," or purchased "Birt." "Dár" as existing in this district represents a purchased interest in a path of land or "chak," and is obtainable by all classes. It is never found to extend to entire villages. The real and primary meaning of the word "Dár" is obscure. It is said to be a corruption of zamindári. There are 403 acres at present held under this tenure.

510. Suits for "Sír" "Sáyer" and Nánkár rights have amounted to 1510. Of these 875 or 54·34 per cent., have been dismissed. Subjoined are the causes which have led to this latter result,

and the proportion of cases governed by each is also shown:—

Absence of ex-proprietary right and title, ...	276
Absence of possession within period of limitation,	137
Under Section 2. Act VIII. of 1859, ...	67
Under Section 7. Act VIII. of 1859, ...	3
Under Section 110. Act VIII. of 1859, ...	127
Withdrawn,	89
Other causes,	177
Total, ...	<hr/> 875 <hr/>

As a rule the papers of the Talukdár furnish the best proof as to “Sír” holdings; but by no means are they to be invariably trusted. When documentary evidence is adduced by both parties it is often extremely difficult, not to say impossible, to arrive at a satisfactory decision without a thorough local investigation; but generally speaking, written proofs are confined to the side of the defence, and are not unfrequently indirectly admitted without much opposition. “Sáyer” claims embrace land under groves, trees, waste, habitations, wells, and tanks, and these claims, though ordinarily disposed of in the same suit with the cultivated land, or “Sír,” are often far more troublesome than the latter. In complicated cases it has been found necessary in order to avoid confusion, to take each component portion of the claim separately, and to decide it in a distinct proceeding. This process may seem laborious, but the result is infinitely more satisfactory alike to the judge and to the parties. 36,409 acres of “Sír” “Sáyer” and “Nánkár” land have been decreed by the Courts. Of this amount 30,586 acres belong to estates held by Talukdárs, and 5,823 acres to “Múfrid” “meháls.”

511. The total area held under an under-proprietary right and title of one kind or another, including sub-settlement “Shankalps” &c., in Talukdári estates, amounts to 129,889 acres or 18·6 per cent.

512. The number of estates other than T'alukdári which were settled with petty zamindárs and others at the last summary settlement is 782. In the case of thirty mauzas only, have the engagements been transferred, numerous claims notwithstanding.

513. In default of better title, nine entire mauzas and three half mauzas have been decreed to be the property of the State. Of these, three entire mauzas and 125 acres have been bestowed in reward, and settled with loyal grantees. At the present time the Crown lands amount to 2,786 acres charged with a revenue of Rs. 3,569-1-0.

514. Up to the 31st December 1868 all suits brought into the settlement courts were exempt from stamp duty. From the 1st January 1869, under Government notification No. 3801 dated 29th December 1868, the privilege was withdrawn. During the period the exemption was in force, 18,407 suits had been filed; since the date of withdrawal, 2,329 suits have been brought on stamp paper, the aggregate value of which amounts to Rs. 7,947-1-0. The total sum which has been credited to Government on account of judicial receipts, after deducting pay of process servers and other expenses, is Rs. 28,547-14-10.

CONCLUDING REMARKS.

515. I have prepared two large Tribal Maps of the district to exhibit (1) the present state of proprietorship, and (2) the present state of under-proprietorship of villages and hamlets. Map I. exhibits, according to caste ownership, the extent of land for which each caste is under engagements with the State at the close of the Settlement. This Map is prepared irrespective of T'alúkdári and "múfríd" estates. Map II. on the other hand, is intended to show the existing status of under-proprietors, perpetual lease-holders, and maintenance grantees, in T'alúkás, and in estates not held by T'alúkdárs. With this object the entire area in possession of the latter class is coloured in pale sepia; while all "múfríd" estates remain uncoloured. *Circles* are used to represent a subordinate inter-

est co-extensive with the limits of an *entire manza*; squares to represent a subordinate interest in "dakhili" villages or hamlets. A glance at the marginal references on the map will explain other details and distinctions. A key to both maps will be found in Return L (2). The *manzas* all bear the same serial numbers, both in the maps and in the statements; while in the latter is given certain information as to name of proprietor or under-proprietor, tenure, &c, which does not appear in the former. The whole, not un-interesting as a study, may, it is hoped, prove useful to district officers.

516. The cost of the Pratábgarh Settlement has been heavy, but at the same time, having regard to the large cultivated area, the number of villages, the density of the population, and the mass of judicial work which has been disposed of, it cannot I think be considered as out of proportion, or excessive. It may be stated as follows:—

	Rs.	As.	P.
Survey,	77,865	10	11
Preparation of records,	1,82,599	7	10
Supervision and pay of judicial officers, and establishment,	2,71,594	10	9
Total,	5,32,059	13	6

From this sum should be deducted the amount which has been paid into the Treasury under the head of judicial receipts as stated in para. 514; and this reduces the actual cost to Rs. 5,03,511-14-8. As Mr. King has already remarked, Unáo remains the only district with which a comparison is at present practicable; and the difference in all essential features between that district and Pratábgarh is so great as to render any thing approaching to a satisfactory comparison, out of the question. In the matter of survey at all events, Mr. King has clearly shown that this district is not behind Unáo. The cost of Settlement falls at the rate of Rs. 290-8-8 per square mile or Rs. 910-0-0 per 1,000 acres of cultivation. On the revised revenue of the district, the incidence is 42·8 per cent.*

* The settlement has already cost over 20 months of the increased Revenue secured, and the expenditure has not yet quite come to an end.—P. C.

517. A few words are necessary in connection with the Officers who have been associated with me during the past three years. Mr. King has already reported on those Officers who had served under him up to the period of his relinquishing the charge of this Settlement; and this renders it unnecessary that I should now make any further allusion to Mr. C. W. McMinn, c. s., beyond placing on record my obligations to him for his zealous and hearty co-operation, during the time that I enjoyed the advantage of his services.

518. In Mr. M. L. Ferrar, c. s., who joined the district as Assistant Settlement Officer in July 1868, I have always found a most willing and efficient co-adjutor. Thoroughly alive to the importance of the interests committed to his care, he spared no efforts to discharge conscientiously the responsibilities of his post. As a Judge, his ability was conspicuous; while as a mediator, few officers could have displayed greater tact.

Mr. W. C. Bennett, c. s., served as Assistant Settlement Officer in this district for the very short period of three months. It is hardly fitting therefore that I should pronounce on his qualifications. He has however already redeemed the promise of early distinction which he manifested while employed in this Settlement.

519. Pandit Jánkí Pershád was attached to this district as Sadr Múnsarim in February 1866. The following year he was promoted to be an Extra Assistant Commissioner, and in this capacity he has served up to the present time. Intelligent and industrious, I have found this Officer of very great assistance in the preparation of the Settlement Records of the Salon Tahsíl, on the Panjáb system as introduced by Mr. Prinsep. His judicial abilities are not perhaps on a par with his administrative capacity; nevertheless he has done excellent service in the disposal of a large proportion of contested suits, and has been very successful in several instances in effecting an amicable adjustment of the matter in dispute. Múnshi Mahomed Ismáíl was formerly Tahsildár of Behár, and served as Sadr Múnsarim from the commencement of the Settlement in 1860 down to the close of the year 1868, when he was promoted to an Officiating Extra Assistant

Commissionership as a reward for long and good service. Of this officer I have always entertained a very high opinion; unobtrusive and free from self-assertion, he has faithfully and diligently performed the duties entrusted to him, and has gained the confidence and esteem not only of his superiors, but of the people amongst whom he has laboured. I trust that Múnshi Mahomed Ismail may now be confirmed in the post which he has shown himself so competent to fill with efficiency.

520 Múnshi Ujágar Lál was attached to this Settlement as Sadr Munsárim for a period of about four years. He was transferred to the Kherí district in August last. I regard him as a steady and reliable officer; and his judicial abilities are far above the average. Lastly I beg to bring prominently to notice the meritorious services of the Settlement Sheristadár, Múnshi Tajamúl Hoscín, which have now extended over a period of more than ten years. Possessed of great intelligence and aptitude for his work, and capable of extraordinary exertion, the assistance I have derived from him since I have had charge of this settlement, has been invaluable. Although hard pressed for time, and with but little leisure for study, he succeeded a year ago in passing by the Higher Standard of examination. I consider this officer eminently qualified to fill with credit the post of Tahsildar; and since, by the closing of the Settlement, he is now thrown out of employ, I earnestly hope that his merits will not long remain unrecognized.

521. Having thus completed the first regular Settlement of another district of the Province, and brought to a conclusion a work of heavy responsibility, and fraught with ten years of unceasing labour and anxiety, it only remains for me to launch the stately vessel on the sea of administration, and with the fullest confidence in those who will henceforward guide and direct her course, to wish her, in the name of my predecessor and myself, God-speed.

Pratábgarh :	}	W. E. FORBES, CAPTAIN,
10th March 1871.		Officiating Settlement Officer.

No. 4223A.

FROM

P. CARNEGIE, ESQUIRE,
Offg. Commissioner, Rái Baréll Division.

TO

H. B. HARRINGTON, ESQUIRE, M. A.,
Offg. Secy. to the Chief Commissioner, Oudh.

Dated Rái Baréll, the 31st August 1871.

SIR,

I have the honor to submit the completion Report and prescribed Returns of the Pratábgarh Revised Settlement, and beg to state that their detention in this office is due to the latter having been returned for correction.

2. Pratábgarh has been fortunate in that, to a very great extent, it has enjoyed unity of supervision. One Officer, Mr. R. M. King C. S., commenced and carried on the work for seven years, by which time all the assessments had been revised; and another, Captain W. E. Forbes, pushed on the Judicial and Registration work, and finally, on the eve of his departure to Europe, supplied the completion Report.

3. All the details of the field survey and the assessment data of this Settlement were thus prepared under the same eye. The advantages of this are obvious; we are justified in presuming that the rates of assessment throughout the district will harmonize together, every brick in the arch bearing its due share of the burden; while invidious comparisons will not be invoked amongst those who will now have to pay the revised demand.

4. Captain Forbes' Report is not equally good in all its parts, for the portion which treats of assessments is specially meagre, that Officer having had no share in making them; but taking it as a whole, I do not hesitate to say that the Report shows great care and research, and is an excellent one.

5. Of a total of 521 paras: 183 are "Descriptive and Statistical," 236 are "Historical and Archaeological," while 100 are devoted to the subject of "Settlement." Of this last number 35 paras: only are given to "Survey and Assessments" combined, 57 paras: to "Record of Rights and Judicial work" and 7 paras: to "Concluding remarks."

6. I do not propose to trouble the Chief Commissioner with a detailed criticism of every para: but having made numerous marginal notes on the Report, all of which I have initialed, I shall confine myself in this address to passing in review such only of the paragraphs as seem to require special remark, and to adding any useful information bearing on them of which I may be possessed.

Captain Forbes' historical account of the district, I would supplement by a few notes.

7. Forty years ago Bela, the Civil Station of the district, was a considerable Cantonment for Company's Troops, and General Sleeman mentions his being stationed there with his regiment when he was an ensign. Remains of the old houses and gardens of the Officers were still visible when the Province was annexed.

8. Pratábgurh was not at once made a district by us, but it was the Head Quarters of a Cavalry Regiment, Hardsings' Horse. The Regiment was divided into two portions, which were at Allahabad and Lucknow when the Mutiny broke out. A day or two before the mutiny of the troops at Sultánpur, a large party of ladies and children with a small escort of gentlemen, were sent off thence to Allahabad. Passing through Pratábgurh, they were refused protection by Bábu Goláb Singh of Tirwul, who robbed them of their property, and they were harassed generally by gangs of Pásí Chaukidárs and now levies clamorous for pay. In this emergency they were taken in and protected by Bábu

Ajít Singh of Malhúpur, a kinsman of the Tirwul chief, and by him they were escorted into Allahabad. For this good service Ajít Singh had subsequently to forsake his home, and thereafter he attached himself to me at Jaunpur, and he became the means of our getting excellent information as to the movements of Oudh rebels. When the Province was re-occupied Bábú Goláb Singh did not at once surrender; his estates were therefore confiscated, and they were given to his kinsman, the aforesaid Ajít Singh, one of the best Talukdárs in the Province.

9. Rájah Hanwant Singh of Kálakámkar, also did good service by saving the lives of General Barrow, and the Officers of the Salon district, as has been mentioned in para 270 of Captain Forbes' Report. He sheltered them from the 11th to the 22nd of June 1857, when he saw them safely into Allahabad; for which service he was afterwards substantially rewarded. His fighting against us afterwards has perhaps prevented his being recommended for some honorary distinction, but there were others who did the same, and who were still admitted to subsequent honors.

10. Orders had been issued for organizing the Pratábgarh district before the out-break, but they only came into force at the re-occupation, when I was appointed Deputy Commissioner. It was at Pratábgarh that Lord Clyde opened the Oudh Campaign of 1858-59, on his way to Amethi, and it was there that the Queen's proclamation (assuming the direct Government of the country) to the Army was read on the 1st November of the former year.

11. Under the head of "general condition and character of the population," paras: 67 to 71, Captain Forbes has some remarks which would tend to shew that the people of Oudh have materially suffered by the introduction of the British rule; the lower orders by having to work all the harder to support more mouths, and the higher classes by the reductions that have been made in feudal and military establishments, whereby men who used to be money remitters have now become a drain on their families as food-consumers. These remarks are of such political import, that they appear to demand more than a passing notice.

12. Sepoys' remittances are especially referred to. We have no means of knowing what those remittances formerly

were, but it must not for a moment be supposed that this source of wealth has been altogether dried up; for there are still many thousands of sepoys in the British Service in the three Presidencies; perhaps one-third of the number that there ever were. But supposing even that there were *none*, the sepoys' remittances were perhaps the only aid that the Province received in capital from without, for it cannot be said that under the King, Oudh had any exports. How does the matter stand now?

13. In paras: 51 and 99 of his Report, Captain Forbes shows that his district exported two lacs of maunds of wheat and barley, valued at the average prices of the year at four and a quarter lacs of rupees, and nearly one and a half lacs of rupees worth of opium, in the year 1870. Can he say that the former sepoy remittances to his district were equal to the profits on these exports plus the remittances of sepoys still in the service? I am moreover credibly informed that during the last three years, the average Annual Expenditure of the British Government on the cultivation of opium in the Province, has amounted to almost sixteen and a half lacs of rupees, and this expenditure is daily increasing. It will be increased by one-tenth in the coming season by the additional price that the growers are in future to receive for their produce. Add to this the average annual expenditure on Imperial Public Works including Railways, during the same three years, viz. nearly seventeen lacs of rupees, and it will be admitted that the rural population of Oudh, whether our Government be popular or not, has little real cause to regret the change of administration, or the loss of former sepoy remittances.

14. There is of course no question that thousands of men who formerly ate the bread of idleness and ease, have now to earn it by honest and well directed labor, but this is a state of things which the better ordered members of society will scarcely regret, and in the meantime in the face of the figures I have given, who can deny the extent to which the prosperity of the rural population at large has benefited by the change. In the King's time the theory, if not the practice, of Revenue administration was that 90 per cent. of the rental was yearly dragged into Lucknow, whence none of it ever returned. Under our system abso-

lutely less than half the rental is taken by the Government and the remainder circulates in the district in which it is produced. The urban population has no doubt suffered; for comparatively little money is now squandered in Lucknow, and we do not hear of adventurers becoming capitalists in the twinkling of an eye; but our business is to see to the greatest happiness of the greatest number, and who can say that our system has failed in fulfilling this righteous duty. Advocates of an anti-T'alukdári policy are fond of saying that our Oudh system has been confined to developing a pampered and limited class of large landed proprietors; but the above remarks will shew that it is the day laborer and the cultivator of the soil on whom our large expenditure has been mainly spent, from the Bráhmaṇ to the Kúrmī and Loniah, for the former largely cultivates the poppy; so that the lowest as well as the highest of our subjects have, it is thus shewn, reaped a large measure of the benefits that have been conferred on the people by the introduction of our rule. This I may be permitted to say is just the strong point of Lord Canning's much discussed Oudh policy. We have here the proof that while the larger land-owners have been protected from bankruptcy and ruin, and from becoming, as of old, a standing reproach to our system, the laboring classes have not failed to reap undoubted advantages from our administration.

15. Akin to this subject is the question of "agricultural labor" of which Captain Forbes treats in para: 158. He thinks that wages have not risen much, because grain in which country folks are generally paid, is now much dearer than it formerly was. To this I can only reply that a "sír" of grain now is of more value than it formerly was, and that the demand for labor in eastern Oudh is usually much greater than the supply. During April and May, the Deputy Commissioner of Ráí Barelí has been at his wits'end to obtain common day laborers to excavate earth-work and repair roads, and has only succeeded to a limited extent; and I have experienced the same difficulty at Faizabad. It would therefore seem to follow that, be the cause what it may, a fair wage of 2 annas a day fails to attract an Oudh coolie, and the only inference to be drawn from the fact is that the class, as a class, is sharing largely in the general prosperity by which it is surrounded.

16. In paras : 89 and 90, in his remarks on produce, Captain Forbes estimates that the average yield of wheat in his district on (1) manured, (2) unmanured, and (3) low-lying land, is 19·71 bushels per acre. This he compares with the average yield in England of 28 bushels, and he considers the result as regards his district, to be "not at all a bad one".

17. Considering that every field in England is plentifully supplied with manure and is moreover abundantly watered by seasonable showers from heaven, I think the comparison ought to have been made with the produce of manured and irrigated land only, the yield of which is stated at 23·37 bushels; and if we add to this the fact that in India nearly every acre of wheat land has also to bear a second or autumn crop, it may perhaps with truth be affirmed that in comparing the yield, Pratāgarh has the advantage.

18. It is only the other day that I read in the transactions of the Agri-Horticultural society that Mr. Halsey, of Amritsir, grew sixteen and a half imperial bushels of peas weighing 1068 lbs on 41·6 of an acre of ordinary loam land, off which a heavy crop of maize had just been taken. This would indicate an Indian yield far in excess of the English standard quoted by Captain Forbes.

19. I would next draw attention to the interesting information conveyed in para. 131. No less than 3,146 masonry wells have been constructed in a district nearly a tenth of the surface of which is returned as at times under water; and of that number about two-thirds were built immediately after the revised demands were enforced. Moreover about two-thirds of these wells were built by persons who were without rights in the soil.

20. A consideration of this information gives rise to the following reflections: (1) what an impetus has been given to agriculture by the introduction of British rule? (2) How elastic must be the financial condition of the district, when the revision of the assessment which added more than a third to the Government demand was immediately followed by the flow of so much capital to the land. (3) How certain is the pledge that the new demand will be

realized without difficulty! and (4) how worthless is the possession of a well (a point much thought of in our earlier Settlements,) as an indication of right of property in the soil.

21. Sacred feelings, or love of fame, are in the estimation of Captain Forbes, the incentives to well building among the people. My own impression however is that the love of gain is the truer and more practical explanation of the phenomenon, and I hold these wells to be incontrovertible illustrations of the position that the status of the Oudh tenant-at-will of the present day is by no means so precarious as it is often alleged to be. Nothing but confidence in the just proceedings of a reasonable landlord could have induced the construction, in a few years, in a single district, of more than 2,000 wells, by persons who mostly knew themselves to be devoid of rights.

22. The portion of the Report which treats more directly of assessment consists of 19 paras: out of 521, and is made up of abstracts from Mr. King's former report furnished on his departure for Europe. I proceed to offer a few remarks on these 19 paras:.

23. It is often urged against the members of the Settlement Department that the reports which they furnish give but little detail as to how their assessments were actually made, that the information in fact is seldom so imparted as to enable their superiors to check it, or future generations of Settlement Officers to select their system from the writings of their predecessors, and then to go and put it into practice.

24. This remark is I fear specially applicable to the Report in hand. The paras: which treat of the *Modus operandi* are very few, and from these we really learn exceedingly little. We hear that village by village assessments were made, and that there was an induction of rent-rates from extensive available data and experience; but we are not told how these rates were afterwards practically utilised. We are told that present resources were mainly kept in mind,—“my rentals have nearly all been determined on present resources,”—but we are not informed how these resources were ascertained, or what steps were taken

to verify or correct the existing rent-rolls from which they must have been ascertained. We are told that prospective capabilities have been little thought of. "I have presumed on "little aid from future development of the capabilities of "the small jungle and light waste lands which are found, "in this district" but no indication is given of the amount of Revenue that has been relinquished on this account. This should certainly have been mentioned.

25. It is unnecessary to revive the controversy mentioned in paras : 438 to 444 ; and it may be regretted that it was alluded to at all. It

* Settlement Officer's No.	292	dated	1-9-63.
Settlement Commr's "	2654	"	26-9-63.
Secty. to C. Commr's "	3010	"	8-10-63.
Settlement Officer's "	302	"	26-10-63.
Settlement Commr's "	424	"	5-2-64.
Settlement Officer's "	14	"	11-2-64.
Settlement Commr's "	797	"	29-2-64.
Secty. to C. Commr's "	845	"	10-3-54.

is sufficient for me to quote the letters* that passed at the time in the margin, and to observe that the necessity of such assessment checks as are

derived from average village, circle, parganah, class, plough or well rates, has in all times been admitted by Settlement Officers, and those Officers have usually been able to apply them in some practical manner devised by themselves, without being troubled or perplexed with the process, in the manner described by the Settlement Officer.

26. But it may be mentioned that that Officer did in fact himself prepare and use assessment checks, such as I have described. After considerable search amongst his field note books and reports, so far as I have divined, these test rentals were prepared thus :—

I. "*The gross rental at average rent rates.*"—This rental is obtained by multiplying the number of bigahs of each of the three well known artificial classes of soils as entered in the field register, by the average rates that, in the experience of the Settlement officer, were generally prevalent in the parganah for such soils. His 1st class or manured and irrigated rate was 4 or 5 rupees per bigah, according as the village in his estimation was an ordinary, or a better than ordinary one. His 2nd class or medium rate was 2 or 3 under similar circumstances ; and his 3rd class rate was 1 or 2. In practice I find that the lower rates of 4, 2 and 1 were almost universally adopted by the Settlement Officer in forming this estimate.

II. "*The Jamabandi Rental.*" This estimate was formed by finding out from the rent-roll, (1) the area cultivated by ordinary tenants-at-will, and the rent paid by these, and then striking the average village rate per bigah; and (2) by applying the average so obtained to all other cultivated land in the village, whether held rent-free or at favored rates.

III. "*The usual calculation.*" This estimate is formed by *first* finding out from the rent-roll how much the ordinary tenants-at-will pay in the aggregate, and then ascertaining what would be a fair rent, with reference to capabilities, to add for the lands held rent-free, or at favored rents, and then to totalling the result. The Settlement Officer seems to have been unable to find a name for this estimate, but it is familiar to the Department as the "revised rent-roll."

27. I observe that as a matter of fact (as any one who understands the subject would naturally expect) the result of the last two calculations tallied very closely; so much so that the preparation of the first of the two might with perfect propriety have been discontinued when a single parganah had been assessed.

28. I further find that the Settlement Officer in practice relied much on the test that I have called the "revised rent-roll" in assessing his rentals, and when he did not do so, he was generally content to accept a rental obtained by striking an average from the aggregated results of the three calculations.

29. I will not trouble the Chief Commissioner with criticism in detail of these various tests, but I may point out, in passing, that the effect of the first of these as a check is impaired by the latitude which the Settlement Officer left himself to alter at his pleasure the rates on which it was based; while to all three the defect is common that they are based on Amcens' or Patwaris' apparently unchecked areas, than which I imagine one could scarcely have a more precarious foundation on which to build.

30. Having thus assessed the rent-roll cultivation, there remained the culturable waste and the "sayer" to be

operated upon. I find that a standard rate of 8 annas a bigah, was usually if not invariably entered in the field books on account of all culturable land, including assessable groves, and that the aggregate annual value of the village "sáyer," was also there entered. But the Settlement Officer has told us that these were resources of which he took little or no account, and this is confirmed by an inspection of the field books.

31. It will be observed that the Settlement Officer mentions that he has assessed T'alukás considerably below their real value, and he quotes as his authority for this, Lord Canning's order that the T'alukdárs' payments should be moderate, so as to leave them ample margin for all expenses attendant on loyal service to the State.

32. I quite think that rentals should be more delicately assumed in large estates, which are difficult to manage, and in which the risk is in proportion heavy, than in small ones; at the same time there is no authority to take less than half-assets, and where loss is taken it should be done on some given principle which should be described in detail in the final Report, so that the Government might be made aware of the full extent of its own liberality. This has not so far as I have seen, been done in the present Report.

33. In para : 448 it is mentioned that where rents are high by reason of good cultivation, a much lower than the real rental has been assumed. The principle of this is of course perfectly correct, because the good cultivators may, in a long term of years, give place to medium or indifferent ones; but it is to be regretted that some information was not conveyed as to how and to what extent this consideration was shown.

34. Para : 449 is devoted to rates of incidence. The highest and the lowest Revenue rate per acre on cultivation, and the district average rate on *Cultivation*, *Culturable* and *total* are quoted, and all that is said about them is that the Settlement Officer is assured by his experience of their working, that they are not high but moderate,

35. The more usual and convincing mode of procedure is for Settlement Officers to demonstrate their rates to be fair, by arguments or by comparison. This I now proceed to do in the following table taken from printed or manuscript office reports, and from information received from Allahabad.

District.	Rate per acre of cultivated area.	Rate per acre of malguzári area.	Rate per acre of total area.
Bái Bareli,	2 6 7	1 10 2	1 3 2
Sultánpur,	2 2 8	1 9 4	1 1 3
Faizabad,	2 0 5	1 9 2	1 1 10
Pratábgarh,	2 3 3	1 11 0	1 1 0
Allahabad, (Pargannah Karra opposite Mánikpur.)	2 10 6	2 1 3	1 7 6

36. These figures show that the Pratábgarh rates tally well with those of other neighbouring Oudh districts, and compare somewhat indifferently with Allahabad ; but it must be borne in mind that the latter district has been much longer under British rule, while its rates are those of the revision only now being made, several years after the Pratábgarh assessments had been in force. Allahabad is moreover intersected by Railways.

37. It is not clear to me why the percentage of cultivation and culturable land should be less, or the percentages of barren, greater in Pratábgarh than in the three other neighbouring Oudh districts, for I consider them all equally fertile ; and the only way I can account for it, is by supposing that the earlier Ameens and Supervisors of Pratábgarh, were less able to discriminate between barren and culturable waste, than the more experienced men who afterwards labored in the other districts.

38. The Settlement Officer has told us that he has trusted to existing assets, and has presumed little on prospective capabilities. These prospective capabilities are represented by (1) 13 per cent. of culturable waste, which will all soon come under cultivation, if it has not already done so, and (2) by 17 per cent. of 2nd class, and 14 per cent. of 3rd class cultivated land, (see para: 450 of Capt. Forbes' Report) of which it is not too much to say that it will improve *at least* a class, as population increases and cultivation in consequence advances.

39. The culturable land at 13 per cent. represents an area of 150,000 acres; apply the Revenue rate of the district on total area to that land, or say in even numbers one rupee per acre, and then halve the result; and Mr. King may take credit for having lightly assessed his district under this one head alone, to the extent of Rs. 75,000.

40. It may be argued that some allowance should be made for village pasture land. To that I reply that in practice little land is left by the villagers for such purposes, and more than sufficient provision is made for this in the fact that a sixth of the entire area of the district has been regarded as barren, which, I hesitate not to say, it cannot be. There is also a large margin under roads, "jhils" &c., which is used by the village cattle.

41. It is not so easy to say precisely how much credit can be taken for light assessment on account of such prospective improvement as may be expected from low soil classification, or rise in class-value; but I hazard the remark, that it will be at least as large as the item quoted above, as relinquished on account of culturable waste, or say Rs. 75,000. That I am not over-sanguine may be gathered from the Settlement Officer's remark, that "the declaration has been followed by an increase of cultivation, and improvement in the quality of it. Better crops are grown, wells are made and culturable lands are being broken up."

42. In the latter portion of para: 450 we are told that "37.4 per cent. of the whole is irrigated land." I infer that by *whole*, the total area is meant, and not the cultivated area only. When nearly a tenth of the area of the district (9.3 per cent.) is represented to be under "jhils" and tanks,

and when wells are being dug by thousands, one might have expected to have found that more than a third of that total area was irrigated, but in this respect Pratābgarh compares well with the other neighbouring districts, as will be seen from the following figures taken from sources already mentioned.

	Pratābgarh.	Rāi Bareilly.	Safrānpur.	Faizābad.
Percentage of irrigation on total area, ...	37 0	35·7	39·1	31 4

43. In para : 451 the Settlement Officer exhibits the aggregate increase of Revenue in the four tahsils and in the district. In the following return I supplement his figures by showing the percentage of increase in each parganah, taken from our printed Reports. It will be seen that the rise ranges from 17·2 to 49 per cent.

Name of parganah.	Jama of Summary settlement.	Revised demand.	Increase.	Percentage of increase on Summary demand.
Pattī Dāulpur,	2,17,976 0 0	3,06,511 0 0	88,535 0 0	40· 6
Pratābgarh,	1,72,914 0 0	2 61,857 0 0	91,413 0 0	52· 8
Behār,	1,38,206 0 0	1,56,632 0 0	18,126 0 0	13·30
Dhungwas,	51,795 0 0	61,160 0 0	9,665 0 0	18· 7
Rāmpur,	60,702 0 0	85,180 0 0	24,778 0 0	40· 8
Mānūpur,	45,135 0 0	53,062 0 0	7,927 0 0	17· 5
Salon,	1,01,963 0 0	1,51,980 0 0	49,997 0 0	49· 0
Atoha,	43,776 0 0	58,116 0 0	14,310 0 0	32· 8
Parsadapur,	28,700 0 0	39,663 0 0	10,963 0 0	38· 2
Total,	8,61,197 0 0	11,77,211 0 0	3,16,045 0 0	36· 6

44. Looking at these figures, the latter percentage represents no doubt a heavy rise to be suddenly enforced, and when Mr. Davies was Financial Commissioner, he was particular in insisting upon the principle, that although the Malgūzars may have been deriving undue benefit from a too light and very long continued Summary assessment, allowance should still be made if the increase is large and sudden. On the other hand, 17 per cent. is a very light

rate of rise, as Oudh Settlements go, and it is greatly to be regretted that we are not informed whether any difference of procedure was adopted where the rise was large and where it was small. In the one case the relinquishment of the culturable waste would of course have been justifiable, in the other case the necessity required demonstration.

45. In para : 452 Mr. King mentions that cultivation has rapidly increased. On twenty-two estates examined, it was found that between the dates of annexation and field survey say 1856 and 1860-63, the cultivation had increased from 347,499 bighas to 435,146 bighas or nearly a fourth. Land owners had no longer to supplicate and bribe men to come and till their ground. In para. 154 Captain Forbes gives similar information. He had examined and compared the accounts of 100 villages of the pre-annexation with those of the Survey period, and had found that rents had nearly doubled, (an average rise from 1-10 to 3-1-1;) that cultivators had much more than doubled (for they had increased from 3,653 to 8,536); while the size of the holdings had diminished by nearly a half (6 bighas, 13 biswas, 13 biswansees, to 4 bighas, 19 biswas, 10 biswansees.) We have in this last fact the best possible proof of improved cultivation and consequent rise in class value.

46. Assuming Messrs. King's and Forbes' figures, as above quoted, to be a fair sample of the entire district, is it surprising that the revised demand over the whole area has increased 36·6 per cent? Is it not rather much more surprising since the cultivation has so largely increased, and the rents and the cultivators are double what they were, that the Government demand has not doubled likewise?

47. In para : 453 it is mentioned that there are a vast number of "Mahwah" trees in the district which have rarely been assessed, and which will help the people in bad seasons. Turning to para: 25, I find the Settlement Officer estimating the produce of his 434,570 "Mahwah" trees at Rupees 1,44,856, of which the Government share, if they had been assessed, would have been Rupees 72,428.

48. From personal enquiries, I find that where money rents are taken for "Mahwah," the landlord in a long

series of years, gets an average yearly rent of from 4 to 8 annas per tree. Where the rent is in kind, the landlord's share averages in value from 1 to 3 rupees per annum. Taking the lowest of these rates *viz.*, 4 annas in the one case, and one rupee in the other, the Government share of the "Mahwah" produce of the district would have been Rupees 54,321 or Rupees 2,17,285.

Under any of these estimates, it will be seen that the Pratāgarh landowners have a valuable untaxed property in their "Mahwah" plantations; so also have they in their numerous Mango groves, the fruit of which, where not sold, supports many a mouth for several weeks of the year.

49. It would seem at first sight that Government had suffered serious loss from the non-assessment of these legitimate items of "sayer" Revenue, but it must be remembered that by our local rule, groves are released from assessment up to a tenth of the village area, while the statements submitted show that 7·7 per cent of the total area only, is under unassessed groves, which is equal to 70,327 acres. At the lowest estimate, Government has given up 1 rupee an acre per annum on all that land, probably more.

50. I have ascertained that besides the large area of Revenue-free grove lands above stated, 13,896 acres were actually assessed to the Revenue, but on what principle the assessment was made or what it came to in money, I have been unable to discover.

51. In para: 454, the Settlement Officer illustrates the lightness of his assessment by reference to six Talukás, and in para: 456 Captain Forbes supports him. This is further evidenced by the figures quoted and the remarks that I have already made; but if further proof of the fact is wanted, it will be found in the results of the direct management of six large estates that have been in the hands of Government since the new assessments were declared.

The percentage of increase on the gross rental of these since revision, has ranged from 2·87 where it was least,

to 21.43 where it was greatest, being equal to 6.79 per cent over all the six estates. The details are given below:—

Name of Estate.	Settlement Officer's gross rental.	"Niknāsi" of 1278 Faslī	Increase.	Per centage of Increase.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	
Bāhlolpur, ...	95,208 0 0	98,831 15 10	3,533 15 10	3.70
Baispur, ...	29,830 0 0	33,091 11 11	3,261 11 11	10.93
Domipur, ...	35,640 0 0	13,280 7 3	7,610 7 3	21.43
Bhadri, ...	1,16,328 0 0	1,50,531 11 9	4,203 11 9	2.87
Patni Saifabād 11-20	1,18,704 0 0	1,27,511 5 7	8,807 5 7	7.43
Dhārūpur, ...	1,22,594 8 0	1,32,255 3 0	9,660 11 0	7.88
Total. ...	5,46,394 8 0	... ..	37,107 15 4	6.79

52. In paras : 510 and 511, Captain Forbes mentions that 129,889 acres of land are held in sub-settlement, "shankalp," &c. and 30,586 acres as "Sir" "Sayer" and "Nānkār" in Talukas. No attempt is made to show the amount of profits intercepted by those sub-proprietors. After considerable delay and repeated references, I have been able to supplement this information, I fear but indifferently. There are 1722 Talukdāri villages in the Pratābgarh district. The assumed gross rental of these is Rupees 16,63,458. Of these, 305 mauzas, or 18 per cent., have been sub-settled with under-proprietors; 118 mauzas or nearly 7 per cent. have been leased in perpetuity; so that a fourth of the Talukdāri villages of the district, or 423 in all, are in the hands of subordinate holders.

53. There remain 1,363 villages which are at the disposal of the Talukdār to manage as he chooses. In 242 of these however, "Sir" has been decreed to the old proprietors, and in 153 more a right of occupancy; so that there are subordinate "Sir" or occupancy rights in 399 mauzas, or nearly a third of those held "khām".

54. It follows from this that in nearly one half of the Talukdarí villages of the Partábgarh district subordinate rights of greater or less value have been secured to the under-proprietors.

55. Referring to the question of profits, I find that according to the estimate of the Settlement Officer for assessment purposes, we have the following result in regard to the villages decreed in sub-settlement or in right of occupancy :—

Government demand including cesses and $1\frac{1}{4}$ per cent. tax. }	Rs. 1,70,656 or $51\frac{7}{8}$ p. c.
Talukdar's profits, ,	60,480 or $18\frac{3}{8}$ p. c.
Sub-proprietor's profits, ,	97,810 or $29\frac{1}{8}$ p. c.

This gives to individual sharers in sub-settled villages an average profit of Rupees 18-10-6, each being possessed of about 18 acres.

56. Similarly for the "Sir" and minor occupancy holdings we have the following statistics:

Government demand,	Rs. 40,925 or $51\frac{7}{8}$ p. c.
Talukdar's profits, ,	29,189 or $30\frac{1}{8}$ p. c.
Sub-proprietor's profits, ,	17,126 or $17\frac{1}{8}$ p. c.

which last sum distributed among all the sharers recorded as entitled to participate, gives to each a profit of Rupees 4/10/4. The average "Sir", or occupancy holding is approximately 8 acres.

57. It may seem strange that, as shewn by the above calculations, the rate of profit enjoyed by the "Sir"-holders is so much less than that which falls to those who have been maintained in possession of entire villages; but the explanation lies apparently in the fact that there is no limit to the smallness of the profit which justifies and may accompany a "Sir" decree, whereas sub-settlements though infinitely more difficult to substantiate a claim to, must invariably where allowed, carry with them a minimum profit of 25 per cent. of the gross rental.

58. These figures have been obtained with Mr. Millett's kind assistance with very considerable difficulty, and I do not flatter myself that they are absolutely correct.

I trust however that they may be received as approximately so. It will I presume be considered a satisfactory feature of this Settlement that in sub-settled estates the sub-proprietors intercept as profit more than half as much again as falls to the share of the Talukdárs.

59. The conclusion, after careful consideration, that I have arrived at in regard to the Pratábgarh assessments, is that they were scarcely made on scientific principles, for the cultivated area has been made to bear the whole brunt of the Government demand, a portion of which should certainly have been spread over assessable groves and unculturable waste; but having in mind that each village was inspected before it was assessed by the Settlement Officer, it may fairly be assumed that taking the area of the district as a whole, the interests of the State have not been allowed materially to suffer, while the people have derived the full benefit of a very moderate assessment of the Government demand.

60. This being the conclusion at which I had arrived from personal enquiry and on perfectly independent grounds, it is satisfactory to know that it is supported by other authorities also, who have had a longer acquaintance with the working of the Pratábgarh Settlement than I have had.

61. In para : 82 of the Settlement portion of the Financial Commissioner's Administration Report of the year ending 30th September 1868, the following remarks by my predecessor, Mr. Commissioner Capper, are quoted :

“ Recently, local enquiry has shown that Mr. Forbes “correctly describes the Pratábgarh demand as essentially a “light one. I think Mr. King showed a sound discretion in “Pratábgarh. The landholders, both large and small are “heavily in debt, and a low assessment for a term of years, “is the simplest way to promote that prosperity which will in “the long run amply repay Government for a slight sacrifice “of present revenue, the collections of which, after all, might “prove practically impossible.”

To this para : the Financial Commissioner attached the remark “ In these observations I fully concur.”

62. Under these circumstances I presume that I cannot now do better than to recommend the Pratābgarh Settlement to the Chief Commissioner and the Supreme Government for sanction, for thirty years, counting from the harvest for which the revised demand was first collected.

63. It now remains for me to bring to notice the names of those Officers who have taken part in bringing this work to a satisfactory close.

On Mr. R. M. King B. C. S. fell the brunt of the Registration and assessment work, as well as of starting the Settlement judicial work, not only of the district, but of the Province. In this last respect he had a difficult task to perform, for the district was eminently T'alukdāri, and it was there that many of the vexed sub-proprietary questions arose, the solution of which afterwards gave so much trouble. It is almost superfluous for me to say that throughout Mr. King exhibited that marked ability by which his service has ever been distinguished.

Captain Forbes succeeded Mr. King, and to him belongs the credit of having pushed through the heavy judicial work of the Settlement to completion, and of having furnished the able and interesting Report which it has now been my pleasing task to review.

Majors Clark and Ouseley, Captain Erskine, Messrs Millett, Mc'Minn, Ferrar and Bennett have all, for longer or shorter periods, held office as Assistant Settlement Officers and have taken honorable part in the tedious judicial work of this Settlement. Many of these Officers have since reaped as their reward the promotion which they had so well earned.

On Extra Assistant Moulvi Ali Husein devolved the difficult task of supervising the inauguration of the Oudh Settlement Record system, whilst to Officiating Extra Assistant Mohamad Ismail, has been entrusted the delicate duty of completing the work in Pratābgarh. I consider the first of these Officers to be the best authority on difficult Revenue questions of all the native officials of the Province, while to both are due the acknowledgments of the authorities for the share they have taken in this Settlement.

In addition to these, the Officers marginally* named have at different times been commended by Messrs. King and Forbes : it is therefore right that their names should find a permanent place in this record.

* Pandit Jánki Pershíd,
Extra Assistant Comr.
Múnshi Ujágir Lal, Sadr.
Múnсарim.

64. Finally it only remains for me to add that since this Report was drafted, a printed copy of Mr. King's Settlement Report has been received from your Office.

I have the honor to be

Sir,

Your most obedient servant,

P. CARNEGÝ,

Officiating Commissioner.

APPENDICES.

List of Appendices to accompany the Report on the Revised Settlement of the Pratābgarh District.

Number.	STATEMENTS PRESCRIBED FOR SUBMISSION.
I.	Comparative statement of revenue field survey, prescribed by Book Circular No. VII. of 1866.
II.	Statement showing cost of settlement, prescribed by Book Circular No. VII. of 1866.
III.	Census return showing creed, occupation, sex, and population, prescribed by Book Circular No. VII. of 1866.
IV.	Statement of tenures &c., prescribed by Book Circular No. VII. of 1866.
V.	General statement explanatory of the revised assessment, prescribed by Book Circular No. VII. of 1866. (No. 1.) Statement of cultivation (in acres) and rental, prescribed by Financial Commissioner's Circular No. 51 of 1870. (No. 2.) Statement of cultivation as to crops, amount and value of produce, prescribed by Financial Commissioner's No. 51 of 1870.
VI.	Statement of judicial work, prescribed by Book Circular No. VII. of 1866.
VII.	Statement illustrating the ownership and rental of Talukas, prescribed by Book Circular No. VII. of 1866.
VIII.	Statement of rural police, prescribed by Book Circular No. VII. of 1866.
Letter.	RETURNS EXPLANATORY OF THE REPORT.
A to F	Return exhibiting the results of all suits for under-proprietary rights and other interests in Talukdārī estates.*
B	Return exhibiting the results of all suits for proprietary and under-proprietary rights and other interests, <i>in other than Talukdārī estates.*</i>
C	Return of appeals instituted in the settlement officer's Court.*
D	Return of appeals preferred from the orders of settlement officers and assistant settlement officers, in Talukdārī estates.*
E	Return exhibiting the results of judicial investigations as regards under-proprietary rights and other subordinate interests in entire mauzahs, dakhili villages, and hamlets.*

Return showing the results of the judicial investigations as regards under-proprietary rights and other subordinate interests in fractional portions of mauzals, dakhili villages, and hamlets.*

Return exhibiting the progress of propagation and removal of trees, up to close of the year 1869-70 from the commencement of survey.

Return showing the average area (in acres) of demarcated villages.

Return of masonry wells constructed before and since annexation.

Return of classified villages to accompany Topographical Map III.

Abstract of proprietorship and under-proprietorship to accompany Tribal Maps I. and II.

) Index to Tribal Maps I. and II.*

A list of some of the more ordinary vegetable products of the Pratāpgarh district.

Memorandum on the subject of game, and game preservation in the Rāi Bareilly Division.*

Eight returns exhibiting the prices current of wheat, barley, rice and grain, during the 10 years preceding the annexation of Oudh, and during the 10 years ending 31st December 1869.

MAPS.

Map showing estates held under engagements with the Government according to castes of proprietors.

Map showing estates decreed in sub-settlement, perpetual lease &c., according to castes of sub-holders—will follow.

Topographical Map of the Pratāpgarh district.

Map showing postal circles, and proposed lines of canals, in the Pratāpgarh district,

PLATES.

Agricultural implements.

Ornaments worn by Hindūs.

Ornaments worn by Mahomedans.

* Not printed.

No. I.
COMPARATIVE STATEMENT OF REVENUE FIELD SURVEY, PRESCRIBED BY BOOK CIRCULAR NO. VII OF 1866.

Name of Tahsil.	Name of Parganah.	Number of Mauzaha.	Area in acres by the										Remarks.
			Revenue Survey.					Field Survey.					
			Cultivated.	Culturable.	Barren.	Total.	Cultivated.	Culturable.	Barren.	Total.			
I	2	3	4	5	6	7	8	9	10	11	12		
Pattā, ...	Pattā Dalipūr,	816	1,71,295	1,00,810	27,527	2,99,632	1,38,650	56,812	1,02,935	2,98,397			
Pratābgarh,	Pratābgarh,	629	1,25,307	72,627	29,350	2,27,284	1,22,933	56,151	46,855	2,25,939			
"	Ditto, ...	grant 5	364	564	104	1,032	...	...	...	...
Behar, ...	Behar, ...	237	72,933	31,065	39,886	1,43,904	69,767	33,145	40,628	1,43,540			
"	Dhingwas ...	148	28,816	25,658	7,429	61,903	28,329	13,524	19,436	61,289			
"	Manikpūr, ...	120	26,507	17,993	9,416	53,916	24,449	13,192	16,213	53,854			
"	Rampūr, ...	191	39,144	19,215	28,578	86,937	38,176	15,462	32,607	86,245			
Total, ...	...	696	1,57,420	93,931	85,309	3,46,660	1,60,721	75,323	1,08,884	3,44,928		
Salon, ...	Salon, ...	266	76,666	39,546	28,250	1,44,462	74,273	21,033	48,887	1,44,193			
"	Do. ...	grant 21	1,493	1,348	1,414	4,255	...	...	...	...
"	Parshadepūr,	58	20,267	10,147	4,277	34,691	18,463	4,810	10,753	34,026			
"	Do. ...	grant 2	256	339	46	641	...	...	...	...
"	Atcha, ...	63	29,158	15,454	5,803	50,415	26,060	5,694	17,360	49,114			
Total, ...	...	392	1,26,091	65,147	38,330	2,29,568	1,18,796	31,537	77,000	2,27,333		
"	...	grant 23	1,749	1,687	1,460	4,896	...	...	...	...
Grand Total,	...	2,533	5,90,113	3,32,515	1,80,516	11,03,144	5,41,100	2,19,823	3,35,674	10,96,597			
Jungle, ...	Grant villages	grant 28	2,113	2,251	1,564	5,928	...	...	...	...
Grand Total,	...	2,561	5,92,226	3,34,766	1,82,080	11,09,072	5,41,100	2,19,823	3,35,674	10,96,597			

PRATĀBGARH SETTLEMENT OFFICE, }
 MAHOMED ISMAIL,
Offg. Extra Asst. Commissioner.
 W. B. FORBES, *Captain,*
Officiating Settlement Officer.
 The 10th March 1871.

No. II.
STATEMENT SHOWING COST OF SETTLEMENT, PREPARED BY BOOK CIRCULAR No. VII. OF 1866.

[illegible]

PRATHABHAI SETTLEMENT OFFICE. } The monthly expenditure is Rs. 1,060-18-11, and in addition to this, the
current budget provides for the expenditure of Rs. 8,860 for fairing
duplicate copies.

The 10th March, 1871.

W. E. FORBES, *Captain,*
Offg. Settlement Officer.

A. J. MILLET,
Offg Settlement Officer.

**W. E. FORBES, Captain,
Offg. Settlement Officer.**

No.

CENSUS RETURN SHOWING

Name of Parganah	No. of Mauzas.	Detail of caste and occupation.	No. of Houses.		
			Masonry.	Mud.	Total.
1	2	3	4	5	6
		Ilalwal, Jágá, Kalwár, Kathak, Khatik, Kahár, Kumhár, Kori, Kúrmí, Kúmbi, Lohár, Lodh, Loniya, Málí, Mochi, Mányí malláh, Múrac, Músshar, Nao, Pasi, Palwa, Patúrya, Ráj, Sínár Jauhári, Teli, Taraboli, Tarkihára, Thatthera, Banjára, Banmanús, Bhar, Cháin, Dom, Kanjar, Nat, Tháru, Atíli, Aghori, Bairági, Darwenh, Goshán, Híjra Khwásjaserai, Jogi, Kingrihiá, Nánaksháhi, Sádhu, Sáin, Other fakirs, Jews, Persons whose caste are unknown, Travellers, .			
Patti Dalipúr, ...	816	{	...	48,069	48,069
Pratágarh, ...	634	{	3	49,055	49,058
Behár, ...	237	{	58	26,831	26,889
Dhingwas, ...	148	{	1	8,792	8,798
Rámpúr, ...	191	{	4	13,523	13,527
Mánikpúr, ...	120	{	440	9,981	10,421
Salon, ...	287	{	162	23,189	23,851
Atehá, ...	68	{	2	8,771	8,778
Parshadepúr, ...	60	{	48	5,816	5,864
Total, ...	2,561	...	718	1,94,027	1,94,745

III.

CREED, &C. &C.—(Continued).

POPULATION.											
HINDUS.											Total Hindus
Agriculturists.					Non-Agriculturists.						
Adults.		Minors.		Total.	Adults.		Minors.		Total.		
Male.	Female.	Boys.	Girls.		Male.	Female.	Boys.	Girls.			
7	8	9	10	11	12	13	14	15	16	17	
42,981	42,010	27,745	22,450	1,35,186	21,514	21,108	13,871	11,454	67,050	2,03,136	
38,656	39,707	24,522	19,493	1,22,378	23,075	25,877	15,456	12,998	77,506	1,80,881	
17,945	11,800	14,894	9,801	54,389	13,082	11,804	10,727	9,120	45,699	1,00,088	
10,983	7,781	11,401	6,803	36,478	6,343	4,351	6,715	3,771	21,180	57,658	
13,368	7,724	12,312	5,652	39,051	8,280	5,973	8,014	8,128	26,205	67,346	
8,714	5,491	8,974	4,000	27,798	5,871	3,556	5,062	3,185	18,274	46,062	
19,785	19,644	12,500	11,114	62,093	13,687	15,560	9,140	8,282	46,637	1,09,630	
9,242	9,850	6,241	5,280	30,613	3,157	3,018	2,100	1,808	11,082	41,695	
5,427	5,218	3,280	2,741	16,675	4,107	4,755	2,763	2,401	14,176	30,851	
1,66,998	1,49,231	1,21,878	87,443	5,25,551	1,00,076	90,471	75,309	59,283	2,30,799	8,56,350	

CENSUS RETURN SHOWING

Name of Parganah.	No. of Mauzas.	Detail of caste and occupation.	POPULATION				
			Males				
			Agriculturists.				
			Male.		Female.		Total.
			Adults.	Children.	Adults.	Children.	
			18	19	20	21	22
		Europeans, ..					
		Eurasians, ..					
		Native Christians, ..					
		Syad, ..					
		Sheikh, ..					
		Fathán, ..					
		Mogul, ..					
		Bhalosultan, ..					
		Khanzada, ..					
		Mewáti, ..					
		Atishbáz, ..					
		Bhatiyá, ..					
		Bhánd, ..					
		Bhisti, ..					
		Bisáti, ..					
		Dafál, ..					
		Dhuniya, ..					
		Darzi, ..					
		Dom Mirási, ..					
		Ghost, ..					
		Juláh, Kunchband, Rechhbánd, ..					
		Kúnjrá, Kabariya, ..					
		Kasá, ..					
		Khogirdoz, ..					
		Múkeri, ..					
		Manthár, ..					
		Mujáwir, ..					
		Murdahá, ..					
		Mirshikár, ..					
		Rangroz, ..					
		Ráñki, ..					
		Salkalgar, ..					
		Other Mussalmans, ..					
		Bráñman, ..					
		Bangál, ..					
		Ját, ..					
		Kashatri, ..					
		Kéyath, ..					
		Khatrí, ..					
		Sikh, ..					
		Valshya, ..					
		Ahir, ..					
		Blúñjwa, ..					
		Bhát, ..					
		Baheliya, ..					
		Bári, ..					
		Barhai, ..					
		Barwár, ..					
		Beldár, ..					
		Bhadri, ..					
		Bhangí, ..					
		Chamáñ, ..					
		Chhipi, ..					
		Dhobi, ..					
		Dharkár, Dhanak, Bansphor, ..					
		Dusádh, ..					
		Gadariya, ..					
		Gújar, ..					

III.

CREED, &C., &C.—(Continued.)

TION.

[illegible]

No.

CENSUS RETURN SHOWING

Name of Parganah.	No. of Mauzabs.	Detail of caste and occupation.	POPULA				
			Mu				
			Agriculturists.				
			Male.		Female.		Total.
			Adults.	Children.	Adults.	Children.	
			18	19	20	21	22
		Halwai, ...					
		Jaga, ...					
		Kalwár, ...					
		Kathak, ...					
		Khatik, ...					
		Kahár, ...					
		Kumhár, ...					
		Kori, ...					
		Kármí, ...					
		Kámbí, ...					
		Lohár, ...					
		Lodha, ...					
		Loniya, ...					
		Mali, ...					
		Mochi, ...					
		Manji Mallah, ...					
		Máru, ...					
		Músshar, ...					
		Nao, ...					
		Pási, ...					
		Patwa, ...					
		Patúriya, ...					
		Ráji, ...					
		Sánuár Jauhári, ...					
		Teli, ...					
Patti Dalipúr, ...	816	Tamboli, ...	4,832	4,468	3,038	2,486	14,324
		Tarkihára, ...					
		Thathera, ...					
		Baujára, ...					
Pratágarh, ...	634	Banmánuś, ...	3,225	2,544	2,515	2,092	11,376
		Bhar, ...					
		Cháin, ...					
		Dom, ...					
Behár, ...	237	Kanjár, ...	1,023	1,071	1,592	809	5,095
		Nat, ...					
		Tháru, ...					
Dhingwas, ...	148	Atith, ...	341	243	363	213	1,160
		Aghori, ...					
		Bairági, ...					
		Darwesh, ...					
Rámpúr, ...	191	Gosháin, ...	565	386	534	320	1,805
		Hijra Khawájaseraí, ...					
Mánikpúr, ...	120	Jogi, ...	813	540	936	512	2,801
		Kingirhia, ...					
		Nanaksháhi, ...					
		Sádhu, ...					
Salon, ...	287	Sátn, ...	795	995	538	497	2,820
		Other fakirs, ...					
		Jews, ...					
Atola, ...	68	Persons whose caste are unknown, ...	411	304	226	235	1,176
		Travellers, ...					
Parshalepúr, ...	60	... ..	95	120	53	54	337
Total, ...	2,561	... ..	12,200	11,681	9,795	7,218	40,594

III.

CREED, &C., &C.,—(Continued).

SALMANS.					Total Musalmans.	TOTAL.				
Non-Agriculturists.						Agriculturists.				
Male.		Female.		Total.		Male.		Female.		Total.
Adults.	Children.	Adults.	Children.		Adults.	Children.	Adults.	Children.		
23	24	25	26	27	28	29	30	31	32	33
2,166	2,235	1,519	1,244	7,164	21,488	47,813	46,478	80,788	24,036	1,49,510
2,802	2,927	1,920	1,574	9,323	20,509	41,881	43,251	27,037	21,585	1,33,764
2,669	2,412	1,813	1,554	8,448	18,513	10,568	12,880	16,426	10,610	59,484
263	199	869	186	1,011	2,171	11,274	8,024	11,824	6,516	37,038
823	501	809	408	2,631	4,430	13,028	8,110	12,846	5,072	40,856
370	529	904	531	2,434	5,095	9,627	6,081	9,910	5,121	30,549
2,194	2,829	1,637	1,445	8,105	10,925	20,630	20,639	18,088	11,611	65,818
358	615	330	200	1,503	2,739	9,058	10,154	6,467	5,515	31,789
470	687	347	396	1,940	2,180	5,622	5,318	9,347	2,795	17,012
12,624	12,934	9,042	7,026	42,823	83,722	1,70,199	1,00,916	1,31,073	94,001	5,60,415

No.
CENSUS RETURN SHOWING

Name of Barganah.	No. of Mauzabs.	Detail of caste and occupation.	POPULATION				
			To				
			Non-Agriculturists.				
			Male.		Female.		Total.
			Adults.	Children.	Adults.	Children.	
			34	35	36	37	38
		Europeans, ..					
		Eurasians, ..					
		Native Christians, ..					
		Syad, ..					
		Sheikh, ..					
		Pathan, ..					
		Mogul, ..					
		Bhalesnitán, ..					
		Khánzáda, ..					
		Mewati, ..					
		Atishbáz, ..					
		Bhatiyá, ..					
		Bhánd, ..					
		Bhati, ..					
		Bisati, ..					
		Dafál, ..					
		Dhuniya, ..					
		Darsi, ..					
		Dom Mirási, ..					
		Ghosi, ..					
		Juláha, Kunchilband, Rachhbond, ..					
		Kinjra, Kabariya, ..					
		Kasai, ..					
		Khogirdoz, ..					
		Mukori, ..					
		Manihár, ..					
		Mujáwir, ..					
		Mirdahá, ..					
		Mirshikár, ..					
		Rangrez, ..					
		Ránki, ..					
		Salkalgar, ..					
		Other Mussalmans, ..					
		Bráhma, ..					
		Bangáli, ..					
		Ját, ..					
		Kshatri, ..					
		Káyath, ..					
		Khatr, ..					
		Sikh, ..					
		Vaisiya, ..					
		Ahr, ..					
		Bhánjwa, ..					
		Bhát, ..					
		Baheliya, ..					
		Bári, ..					
		Barhai, ..					
		Barwár, ..					
		Beldár, ..					
		Bhadri, ..					
		Bhangí, ..					
		Chamár, ..					
		Chhípi, ..					
		Dhobi, ..					
		Dharkár, Dhanúk, Banaphor, ..					
		Dusadh, ..					
		Gudariya, ..					
		Gújar, ..					

CENSUS RETURN SHOWING

Name of Parganah.	No. of Mauzah.	Detail of caste and occupation	POPULATION				
			To				
			Non-Agriculturists.				
			Male.		Female.		Total.
			Adults.	Children.	Adults.	Children.	
			34	35	36	37	38
		Halwai, ...					
		Jaga, ...					
		Kalwar, ...					
		Kathak, ...					
		Khatik, ...					
		Kahar, ...					
		Kumhar, ...					
		Kori, ...					
		Karunf, ...					
		Kanbi, ...					
		Lohar, ...					
		Lodh, ...					
		Loniya, ...					
		Mali, ...					
		Mochi, ...					
		Mauji Mallah, ...					
		Murai, ...					
		Musahar, ...					
		Nao, ...					
		Pasi, ...					
		Patwa, ...					
		Paturiya, ...					
		Raj, ...					
		Sunar Jauhari, ...					
		Teli, ...					
Patti Dalipur, ...	816	Tamboli, ...	23,680	23,343	15,398	12,698	75,114
		Tarkindara, ...					
		Thathera, ...					
		Banjara, ...					
Pratapgarh, ...	634	Banmanus, ...	26,477	28,304	17,376	14,572	86,729
		Bhar, ...					
		Chafin, ...					
		Dom, ...					
		Kanjar, ...					
Behar, ...	237	Nat, ...	16,651	14,276	12,540	10,080	54,147
		Tharu, ...					
		Atith, ...					
Dhingwas, ...	148	Aghori, ...	6,606	4,550	7,078	3,967	22,191
		Bairagi, ...					
		Darwesh, ...					
Rampur, ...	191	Goshain, ...	9,103	6,474	9,723	5,626	30,926
		Hijra, Khwajaserai, ...					
		Jogi, ...					
Maukipur, ...	120	Kingirhia, ...	6,741	4,085	6,566	3,716	21,108
		Nanakshahi, ...					
		Sadhu, ...					
Salon, ...	287	Sain, ...	15,881	18,398	10,786	9,677	54,742
		Other fakir, ...					
		Jews, ...					
Ateha, ...	68	Persons whose caste are unknown, ...	3,515	4,583	2,430	2,158	12,645
		Travellers, ...					
Parshadepur, ...	60	...	4,646	5,442	3,110	2,827	16,025
Total, ...	2,561	...	1,18,800	1,09,405	85,011	65,911	3,73,627

STATEMENT OF TENURES &c. PRESCRIBED BY

Name of Tahsil.	Name of Parganah.	Tenures and No. of Villages &c., of each kind.								
		Talukdarí.				Independent.				
		Sub-Settle- ment.		Villages not sub-settled.	Total.	Zamindári.	Pattidári.	Bhyachára.	Total.	Grand total.
		Entire mauzabs.	Dakhili villages and fractional parts.							
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
Patti, ...	Patti Dalípur. ...	70	15	613	698	23	82	13	118	816
Pratábgarh, ...	Pratábgarh, ...	07	71	263	401	78	54	101	233	634
Behár, ...	Behár, ...	28	8	140	185	33	19	...	52	237
	Dhingwas, ...	24	6	105	135	13	...	...	13	148
	Rámpúr, ...	25	13	153	191	...	..	...	...	191
	Mánikpúr, ...	6	1	41	48	58	14	...	72	120
Salon, ...	Salon, ...	13½	4	35½	58	138	96	...	234	287
	Atcha, ...	4	5	35	44	8	15	1	24	68
	Parshadepúr, ...	2	...	22	24	22	12	2	36	60
	Total, ...	239½	123	1416½	1779	373	292	117	782	2561

PRATÁBGARH SETTLEMENT OFFICE, }

The 10th March 1871.

IV.

BOOK CIRCULAR NO. VII OF 1866.

No. of proprietors and sub-proprietors.				Average area.				Remarks.
Proprietors.				Of land per		Of " sir" per		
No. of Talukdars.	No. of Proprietors.	No. of Landholders.	No of sub-proprietors.	Resident cultivator.	Non-resident cultivator.	Proprietor.	Sub-proprietor or under-proprietor.	
12	13	14	15	16	17	18	19	20
16	3050	196	2280	2.2	1.6	9.2	8.0	
8	2139	200	1585	3.2	2.7	8.2	13.5	
7	232	62	388	4.1	3.4	25.4	3.9	
1	78	10	165	4.8	3.1	28.7	2.4	
2	...	...	352	3.4	2.5	...	6	
...	105	51	25	4.3	3.1	10.3	3.6	
5	489	126	413	4.1	2.9	9.7	7.5	
3	472	91	477	3.7	4	6.7	3.3	
3	218	69	151	4.8	3.7	6.1	13.2	
45	6813	805	5815	3.8	3	11.6	7	

W. E. FORBES, CAPTAIN,
Officiating Settlement Officer.

GENERAL STATEMENT EXPLANATORY OF THE REVISED ASSESS

Name of Parganah.	Number of Mehals and of their component parts.		Total Area.	Non-Assessable in Acres.			
	Number of Mehals.	Number of com- ponent parts		Barren.	Groves less than 10 per cent.	Revenue free.	Total
1	2	3	4	5	6	7	8
Dalipúr, ...	155	816	2,99,632	1,04,139	17,158	83	1,21,380
garh, ...	131	634	2,28,316	40,238	15,472	206	61,916
, ...	40	237	1,43,904	40,700	10,120	1,535	52,415
was, ...	7	148	61,903	19,603	3,252	1,393	24,338
úr, ...	2	191	86,937	33,209	4,833	...	38,132
kpúr, ...	30	120	53,916	15,963	3,602	914	20,479
, ...	73	287	1,48,717	37,059	9,664	11,637	58,360
, ...	54	68	50,415	15,097	3,540	105	18,742
adepúr, ...	35	60	35,332	8,634	2,686	1,042	12,362
	530	2,561	11,09,072	3,23,882	70,327	16,915	4,11,124

V.

MENT, PRESCRIBED BY BOOK CIRCULAR NO. VII. OF 1866.

Assessable in Acres.							Cultivators		
Culturable waste.	Groves over 10 per cent	Cultivation.				Total Assessable.	Resident	Non-Resident.	Total.
		Irrigated by		Unirrigated	Total cultivation.				
		Wells	Ponds.						
9	10	11	12	13	14	15	16	17	18
37,133	2,517	50,136	52,007	35,160	1,38,602	1,78,252	35,389	7,581	42,973
36,800	3,825	11,218	15,007	35,560	1,22,775	1,63,400	20,820	5,419	26,239
20,692	2,115	21,793	30,520	16,369	68,082	91,180	11,550	4,300	15,568
9,753	211	4,601	20,031	2,063	27,598	37,565	4,810	1,639	6,449
10,055	571	12,001	22,000	3,086	38,176	48,805	7,606	2,608	10,304
8,106	1,315	8,892	9,602	5,102	23,906	33,437	4,281	1,280	5,564
18,353	1,710	23,357	30,553	15,015	70,255	90,357	12,781	4,195	16,979
5,375	201	15,571	6,111	3,905	26,007	31,673	5,033	961	5,994
3,512	1,260	8,157	1,931	5,101	18,192	22,970	2,831	696	3,527
1,40,770	13,896	1,86,116	2,23,277	1,21,880	5,31,273	6,97,918	1,05,206	23,391	1,33,597

Name of Parganah	Number of				Detail of Cultivation.			
	Ploughs.	Cattle.	Lakes, Ponds, &c.	Wells.	"Sir."	Other cultivation of Proprietors.	Resident Cultivators.	Non-Resident cultivators.
	19	20	21	22	23	24	25	26
Patti Dalipūr, ...	23,657	93,819	2,395	2,452	30,069	20,352	75,791	12,300
Pratābgarh, ...	28,193	1,13,609	3,309	11,679	19,237	21,422	67,352	14,764
Behār, ...	13,310	63,718	1,937	1,022	6,270	1,525	47,144	13,743
Dhingwas, ...	5,581	30,069	930	588	2,414	394	19,676	5,114
Rāmpūr, ...	9,617	53,551	2,215	867	1,873	2,125	27,746	6,432
Mānikpūr, ...	5,333	28,717	858	420	1,443	90	18,466	3,987
Salon, ...	12,277	73,820	2,862	2,852	5,156	849	52,045	12,205
Atcha, ...	5,601	26,958	1,016	1,588	3,697	105	18,385	3,820
Parshadepūr, ...	3,768	20,179	695	912	1,903	56	13,638	2,595
	1,07,567	5,04,410	16,217	22,410	72,062	4,698	3,40,243	75,050

(Continued).

Percentage of										The demand of Summary Settlement	The net revised demand.
Cultivation.	Culturable.	Groves.	Barren	1st class soil.	2nd class soil.	3rd class soil.	Irrigated	Manured.	Cultivation per Cultivator		
27	28	29	30	31	32	33	34	35	36	37	38
46.8	12.4	6.6	34.7	12.5	12.2	21.5	34.1	11.8	322.5	2,17,976	3,06,511 8
53.7	16.2	8.5	21.6	20.3	20.2	13.2	38.2	20.3	467.9	1,72,941	2,64,357 6
47.7	14.4	8.5	29.4	17.8	19.8	10.1	36.4	16.2	411.2	1,38,206	1,56,632 0
44.6	15.8	5.6	34	16.7	17.9	10.	39.8	14.5	427.9	51,795	61,460 0
43.9	11.6	6.2	38.3	16.3	15.1	12.5	39.3	16.3	370.5	60,702	85,480 0
44.5	15.	9.2	31.3	18.4	15.	11.1	34.3	16.5	431.1	45,135	58,062 0
47.3	12.3	7.7	32.7	16.7	19.	11.6	36.5	19.	413.8	1,01,963	1,51,907 0
51.6	10.7	7.6	30.1	19.8	18.7	13.1	43.6	18.	433.9	43,776	58,116 0
51.5	9.9	11.2	27.4	17.4	18.6	15.5	37.1	18.	515.8	28,700	39,663 0
48.2	13.5	7.6	30.7	16.7	17.	11.5	36.9	16.8	399.9	3,61,197	11,77,188 14

Name of Parganah.	Variation.				Rate per acre on		
	Increase.		Decrease		Cultivation.	Total Assessable.	Total area.
	Number of Manzah.	Amount.	Number of Manzah	Amount.			
	39	40	41	42	43	44	45
Patti Dalipúr, ...	693	Rs. A. 93,619 8	100	5,08 ½	2 3 5	1 11 6	1 0 4
Pratābhgarh, ...	63 ½	91,413 6	...	...	2 2 5	1 9 11	1 2 6
Behár, ...	195	20,814 0	3 ½	2,388	2 4 6	1 11 5	1 1 5
Dhingwas, ...	121	11,061 0	21	1,306	2 3 6	1 10 2	0 15 10
Rámpúr, ...	165	25,132 0	22	35 ½	2 3 9	1 12 0	0 15 9
Mánikpúr, ...	88	10,474 0	27	2,5 ½	2 3 5	1 9 5	0 15 9
Salon, ...	237	50,438 0	12	49 ½	2 2 7	1 10 11	1 0 4
Atcha, ...	61	15,252 0	7	912	2 3 9	1 13 4	1 2 5
Parshadepúr, ...	54	11,000 0	3	37	2 2 11	1 11 8	1 2 0
	2,248	3,20,203 14	226	13,212	2 3 3	1 11 0	1 1 0

PRATÁBGARH SETTLEMENT OFFICE,

The 10th March, 1871.

(Concluded).

Revised demand with Cesses.	Parganah Rate.					
	1st Class.		2nd Class.		3rd Class.	
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
46	47	48	49	50	51	52
3,14,177 10 0	2 7 8	1 10 5	1 12 0	1 5 8	...	...
2,70,973 11 0	2 8 8	1 11 1	1 9 2	1 3 5	1 12 0	0 9 2
1,60,614 13 0	2 10 1	1 12 1	2 2 4	1 9 8	2 0 1	1 8 1
63,035 12 0	2 6 7	1 9 8	2 1 3	1 8 11	1 13 10	1 6 5
87,617 0 0	2 6 3	1 10 2	2 5 10	1 12 4	2 2 0	1 8 6
54,413 5 0	2 9 1	1 11 2	2 3 4	1 10 6	1 14 5	1 7 4
1,55,025 10 0	2 7 2	1 3 8	2 5 10	1 2 10	1 14 8	0 15 4
59,571 1 0	2 8 6	1 4 3	1 0 6	0 8 3	...	...
40,670 3 0	2 9 4	1 4 8	2 4 5	1 2 3	2 4 10	1 2 5
12,06,999 1 0	2 8 3	1 8 7	1 15 7	1 5 4	1 8 7	0 15 3

MAHOMED ISMAIL,
Offg. Extra Assistant Commissioner.

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W. E. FORBES, CAPTAIN,
Offg. Settlement Officer.

STATEMENT OF CULTIVATION (IN ACRES) AND RENTAL, PRESCRIBED

Parganahs.	Rent per acre.						Total	
	Irrigated.			Unirrigated.			Irrigat	
	I. Class land.	II. Class land.	III. Class land.	I. Class land.	II. Class land.	III. Class land.	I. Class land.	II. Class land.
1	2	3	4	5	6	7	8	9
... ..	8 11 2	6 8 0	1 11 0	5 0 1	4 1 11	1 0 6	34,564	28,979
ibgarh, ...	6 0 8	4 9 0	3 1 0	5 3 0	2 2 4	1 14 1	43,465	35,289
ir,	5 7 4	4 12 5	4 1 8	4 1 7	3 6 7	2 11 8	24,066	20,821
igwas, ...	5 11 1	4 3 10	3 0 11	4 2 9	3 1 1	3 8 0	10,002	9,564
ikpūr, ...	5 9 8	4 3 1	3 8 9	4 0 4	3 8 0	2 12 0	9,455	6,329
ipūr, ...	5 10 4	4 4 0	3 10 6	4 5 2	3 2 1	2 7 8	13,985	12,241
ha,	6 0 0	4 5 3	3 0 0	5 0 0	3 0 2	2 0 0	9,957	8,502
shadepūr, ...	6 4 0	4 8 0	3 0 0	5 2 3	3 8 0	2 0 0	6,087	5,202
on,	6 4 0	4 0 0	3 0 0	5 1 3	3 0 0	2 0 0	24,382	22,279
Total, ...	...	...	...	...	...	...	1,75,963	1,49,206

(No. I.)

BY FINANCIAL COMMISSIONER'S CIRCULAR No. 51-3634 OF 1870.

area in acres.				Rental.			Government demand.		
ed.	Unirrigated.			I. Class land.	II. Class land.	III. Class land.	I. Class land.	II. Class land.	III. Class land.
III. Class land	I. Class land	II. Class land.	III. Class land	I. Class land.	II. Class land.	III. Class land.	I. Class land.	II. Class land.	III. Class land.
10	11	12	13	14	15	16	17	18	19
39,590	3,015	7,707	24,747	3,00,611-0	2,20,116	92,206	1,50,305 8	1,10,058-0	46,148-0
8,461	2,856	10,975	21,729	2,77,418-12	1,84,528	66,768	1,38,709-6	92,264-0	33,884 0
7,426	1,490	7,734	7,145	1,37,469-0	1,25,822	40,973	68,734-8	62,911-0	24,986-8
5,069	334	1,515	1,114	58,330-0	45,193	19,397	20,165-0	22,596-8	9,698-8
2,710	441	1,757	3,291	54,760-0	32,687	18,677	27,380-0	16,343-8	9,338 8
7,964	209	917	2,860	79,859-0	51,893	36,208	39,929 8	27,116-8	18,101-0
3,553	42	910	3,013	59,952-0	39,535	16,745	29,976-0	19,767-8	8,372 8
1,802	71	1,361	3,669	38,400-0	28,173	12,714	19,204-8	14,066 8	6,372-0
7,649	500	5,935	9,510	1,54,926-0	1,06,921	41,967	77,163-0	53,160-8	20,988-8
84,224	8,958	38,811	77,111	11,61,734-12	8,37,868	3,54,775	5,80,867-6	4,18,934 0	1,77,387-8

MAHOMED ISMAIL,
Extra Assistant Commissioner. }

W. E. FORBES, CAPTAIN,
Offg. Settlement Officer.

V. (No. II.)

STATEMENT OF CULTIVATION AS TO CROPS, AMOUNT AND VALUE OF
PRODUCE, PRESCRIBED BY FINANCIAL COMMISSIONER'S
CIRCULAR No. 51-3634 of 1870.

District.	Name of Crop.	Area under Crop in Acres.	Amount of produce in maunds of 80lbs. each.	Price per Rupee.		Value of out-turn in Rupees at Harvest price.	
				Harvest	Average per year.		
1	2	3	4	5	6	7	8
				Md. Srs.	Md. Srs.		
	Rice,	82,250	5,39,747	... 28	... 26	7,71,064	
	Indigo,	1,355	13,984	... ½	... ½	11,18,720	
	Tobacco,	1,132	6,554	... 7	... 7	37,451	
	Maize, ... }						
	Júár, ... }	94,084	3,80,925	... 22	... 20	6,92,590	
	Bájra, ... }						
	Barley, ... }						
	Wheat, ... }	1,59,967	9,40,568	... 24	... 19	15,82,613	
	Gram &c., ...	1,06,816	4,48,205	... 24	... 18	7,47,008	
	Oil seeds, ...	8,018	17,970	... 18	... 17	39,933	
	Vegetable, ...	504	3,502	1 4	1 4	3,184	
	Fruits, ...	310	2,279	1 5	1 5	20,026	
	Sugar-cane, ...	9,088	1,36,320	... 16	... 13	3,40,800	
	All others, ...	70,749	3,05,160	... 25	... 24	4,88,256	
	Grand Total ...	5,34,273	28,04,214	... ..	... ..	58,41,645	

RATÁBGARH SETTLEMENT OFFICE, }
The 10th March 1871. }

W. E. FORBES, CAPTAIN,
Offg. Settlement Officer

No. VI

STATEMENT OF JUDICIAL WORK PRESCRIBED BY BOOK CIRCULAR No. VII. OF 1866.

Nature of Claims.	Claims disposed of											Disposed of by				Remarks.
	Number of Claims.		By compromise or consent.	By Default.	Ex-parte.	Withdrawn.	On Trial.			Grand Total.	Settlement Officer, and Officer settling Settlements.	Assistant Settlement Officers.	Extra Assistant Commissioners.	Sadr Messengers.		
							Decree.	Dismissed.	Total.							
I	2	3	4	5	6	7	8	9	10	11	12	13	14			
I.																
Proprietary, ... II.	2,147	90	4	...	20	1,083	995	2,083	2,147	1,205	942	...	...	
SUB-SETTLEMENT.																
In Tālukas, ...	2,580	415	15	...	25	454	1,671	2,125	2,580	1,633	947	...	...	
In Mehāls, ...	247	39	5	...	11	55	137	192	247	186	111	...	...	
III.																
Shares, ... IV.	6,747	1,144	13	...	53	2,818	2,719	5,537	6,747	597	731	3,132	2,287			
In Tālukās.																
(a.) "Sīr" (dihdārī), ...	1,147	138	109	...	73	483	344	827	1,147	35	6	831	275			
(b.) "Shankalp", ...	806	80	...	...	...	371	355	726	806	186	139	379	102	
(c.) "Birt", ...	...	...	...	...	...	...	...	...	...	...	...	...	...
(d.) All others, ...	1,043	85	26	6	...	626	300	926	1,043	361	28	517	137			
In Mehāls.																
(a.) "Sīr" (dihdārī), ...	463	50	18	...	15	252	128	380	463	...	...	232	231	
(b.) "Shankalp", ...	177	20	5	...	...	127	25	152	177	...	...	87	90	
(c.) "Birt", ...	...	...	...	...	...	...	...	...	...	...	...	...	...
(d.) All others, ...	208	16	5	...	...	135	52	187	208	...	...	184	24	
Total, ...	15,565	2,077	200	6	197	6,359	6,726	13,085	15,565	4,153	2,904	5,362	3,146			
V.																
Mortgage, ...	1,107	207	112	...	60	589	139	728	1,107	147	93	626	236			
Groves, ...	750	67	30	...	9	446	198	614	750	80	37	271	412			
Lambardārī, ...	605	44	15	...	5	230	311	541	605	...	4	348	258			
Miscellaneous, ...	2,709	160	63	...	20	1,372	1,094	2,466	2,709	922	293	994	500			
Total, ...	5,171	478	220	...	94	2,637	1,742	4,379	5,171	1,099	432	2,339	1,401			
Grand Total.	20,736	2,555	420	6	291	8,996	8,468	17,464	20,736	5,252	3,336	7,601	4,547			

PRATĀGHAR SETTLEMENT OFFICE.

The 10th March 1871.

W. B. FORBES, CAPTAIN,
Offy. Settlement Officer.

STATEMENT ILLUSTRATING THE OWNERSHIP AND RENTAL OF

Name of Taluká.	Name of Talukdár.	Area in Acres.	Gross Rental of Taluká.
1	2	3	4
Adharganj, ...	Rai Madho Pershad, ...	42,207	89,626 15 7
Isanpur, ...	Umeid Singh, ...	4,426	9,413 10 11
Oorayadhi, ...	Dewan Harmungal Singh, ...	15,423	28,367 3 9
Atgawan, ...	Hindupat Singh, ...	1,841	3,907 4 0
Patti Saifabad, 11-20...	Dewan Runbijé Bahadur, ...	53,505	1,00,095 3 8
Do. do. 9-20...	Thakn. Ajit Kúer, ...	39,829	74,722 6 8
Between 11-20 and 9-20 {	Diwan Ranbijé Bahadur, ...	15,029	35,862 12 9
	Thakn. Ajit Kúer, ...		
Parbat, ...	Rajah Mahesh Narain, ...	4,699	9,665 1 6
Dariapur, ...	Rai Bhagwat Singh, &c., ...	14,854	28,849 8 6
Dasrathpur, ...	Thakn. Sagunath Kúer, ...	7,663	11,706 1 10
Raipur Bichur, ...	Rai Drigbijé Singh, &c., ...	37,202	68,297 5 7
Madhpur, ...	Jagatnarin Singh, &c., ...	28,258	44,035 8 0
	Total Tahsil Patti. ...	2,64,946	5,04,549 2 9
Antú, ...	Babú Sarabdon Singh, ...	3,255	6,847 6 6
Baholpur, ...	Rajah Bijé Bahadur, ...	42,078	87,595 2 6
Baispur, ...	Babú Bajrang Bahadur, ...	11,597	28,851 15 9
Pirithganj, ...	Babú Hardat Singh, ...	11,504	29,128 0 3
Taroul, ...	Babú Ajit Singh, ...	19,277	54,389 4 3
Loyalgrantee, ...	Ramanund, &c., ...	14,249	32,714 15 6
Dandikach, ...	Babú Danbahadurpal, ...	19,381	31,245 6 6
Domipur, ...	Babú Hanumanbux, ...	16,835	37,429 0 0
Sujakhar, ...	Babú Balbhadur Singh, ...	12,634	26,130 13 0
Nurpur, ...	Rajah Chatrapal Singh, ...	4,848	13,388 7 0
	Total Tahsil Pratāgarh. ...	1,55,658	3,47,720 7 3
Bhadri, ...	Rai Jagat Bahadur, ...	64,381	1,51,545 2 6
Powansi, ...	Thakn. Kabás Kúer, ...	43,462	87,076 10 9
Dhangarh, ...	Lál Sitalbax and Shankar Bax, ...	13,791	36,782 15 0
Dohianwan, ...	Thakur Biscnur Bax, ...	6,385	17,263 0 0
Rampur, ...	Rajah Rampal Singh, ...	1,00,008	2,00,936 14 6
Sheikhpur Chowras, ...	Lál Dhonkal Singh, ...	5,150	11,718 13 3
Kundrajit, ...	Thakn. Byjnath Kúer, ...	42,308	88,515 9 9
	Lál Chatrapal Singh, ...		
	Lál Surajpal Singh, ...		
	Lál Chandrapal Singh, ...		
Kythola, ...	Rajah Mahesar Bax, ...	14,000	26,613 11 3
	Total Tahsil Bahar. ...	2,39,575	6,20,432 13 0
Bhagipur Newada, ...	Babú Sarabjit Singh, ...	4,766	10,665 0 0
Rampur, ...	Rajah Rampal Singh, ...	451	948 0 0
Azizabad, ...	Sheikh Subhan Ahmed, ...	5,917	16,479 0 0
Nurudipur, ...	Babúain Kadam Kúer, ...	10,408	23,514 0 0
Bára, ...	Lál Mehpál Singh, ...	3,816	8,852 0 0
Bhualpur, ...	Rajah Jagpal Singh, ...	10,660	38,041 0 0
Bawal, ...	Babú Sarabjit Singh, ...	2,255	4,605 0 0
Umrar, ...	Lál Mehpál Singh, ...	4,935	9,021 1 9
Mustafabad, ...	Rajah Jagpal Singh, ...	21,835	54,618 3 6
Rajapur, ...	Lál Sheombar Singh, ...	4,667	12,142 3 0
	Total Tahsil Salon. ...	59,710	1,78,885 8 3
	GRAND TOTAL, ...	6,69,889	16,51,607 15 3

VII.

TALUKAS PRESCRIBED BY BOOK CIRCULAR No. VII of 1866.

Government Demand.	Profits.		
	Of Talukdars	Of Sub-proprietors.	Total.
5	6	7	8
45,074 3 0	44,102 15 6	449 13 1	44,552 12 7
4,341 0 0	5,072 10 11	...	5,072 10 11
17,155 1 0	10,979 10 3	232 8 6	11,212 2 9
2,220 4 0	1,687 0 0	...	1,687 0 0
56,875 2 5	38,510 0 9	4,710 0 6	43,220 1 3
45,490 2 7	27,180 2 4	2,052 1 9	29,232 4 1
16,875 2 5	17,003 14 1	1,983 12 3	18,987 10 4
6,017 8 0	3,647 9 6	...	3,647 9 6
14,763 10 0	13,306 14 7	778 15 11	14,085 14 6
8,595 11 0	3,110 6 10	...	3,110 6 10
40,690 12 0	27,359 6 7	247 3 0	27,606 9 7
26,772 11 0	16,099 10 10	1,163 2 2	17,262 13 0
2,84,871 3 5	2,08,060 6 2	11,617 9 2	2,19,677 15 4
3,589 12 0	3,257 10 6	...	3,257 10 6
49,719 1 3	11,842 9 6	23,033 7 9	37,876 1 3
15,474 5 0	13,377 10 9	...	13,377 10 9
14,509 7 0	10,009 4 3	4,609 5 0	14,618 9 3
25,622 1 6	25,454 6 7	3,312 12 2	28,767 2 9
16,081 4 0	16,422 0 3	211 11 3	16,633 11 6
22,355 0 3	8,058 13 0	831 9 3	8,890 6 3
19,292 5 0	17,453 13 1	682 13 11	18,136 11 0
15,007 7 0	7,464 13 0	3,658 9 0	11,123 6 0
6,157 9 0	7,174 3 7	56 10 5	7,230 14 0
1,87,808 4 0	1,23,515 4 6	36,396 14 9	1,59,912 8 3
76,014 8 3	65,686 15 6	9,843 10 9	75,530 10 3
45,129 2 9	37,862 5 6	4,085 2 6	41,947 8 0
16,132 1 5	18,394 7 4	2,256 6 3	20,650 13 7
8,189 3 0	9,061 7 0	62 6 0	9,123 13 0
1,01,198 12 7	86,326 14 5	11,411 3 6	99,738 1 1
6,515 8 0	5,031 15 6	171 5 9	5,203 5 1
45,211 2 3	38,591 7 6	4,713 0 0	43,304 7 6
16,734 14 0	9,485 6 3	303 7 0	9,878 13 3
3,15,075 4 3	2,72,440 15 0	32,936 9 9	3,05,377 8 9
5,768 8 0	4,829 13 0	56 11 0	4,886 8 0
497 0 0	451 0 0	...	451 0 0
7,272 14 0	9,008 7 8	197 10 4	9,206 2 0
12,640 15 0	8,476 9 2	2,396 7 10	10,873 1 0
4,883 8 0	3,968 8 0	...	3,968 8 0
13,108 10 0	23,776 0 4	1,161 5 8	24,937 6 0
2,515 15 0	2,089 1 0	...	2,089 1 9
6,292 7 0	2,728 10 9	...	2,728 10 0
26,569 6 0	26,678 14 1	1,369 15 5	28,048 13 6
6,421 8 0	5,058 13 0	661 14 0	5,720 11 0
85,965 11 0	87,075 13 0	5,844 0 3	92,919 13 3
8,73,720 6 8	6,91,092 6 8	86,795 1 11	7,77,887 8 7

MAHOMED ISMAIL, .
Offg. Extra Asst. Commissioner.

W. E. FORBES, Captain,
Offg. Settlement Officer.

STATEMENT OF RURAL POLICE PRESCRIBED

Name of Tahsil.	Name of Parganah.	Number of Mauzals.	Number of square miles.	Number of hamlets.	Number of houses.	Number of souls.
1	2	3	4	5	6	7
Pattí,	Pattí Dalipúr,	816	466	2,134	48,069	2,24,624
Pratábgarh, ...	Pratábgarh,	620	356	1,021	49,058	2,20,483
	(Grant),	5	...	...	...	...
Behár,	Behár,	237	224	1,377	26,889	1,13,631
Do.,	Dhingwas,	148	96	528	8,793	59,829
Do.,	Rámpúr,	191	135	918	13,527	71,782
Do.,	Mánikpúr,	120	84	514	10,421	51,697
	Total Tahsil Behár, ...	696	530	3,337	59,630	2,96,989
Salon,	Salon,	266	232	889	23,351	1,20,555
	(Grant),	21	...	...	...	...
Do.,	Ateha,	68	76.7	454	8,773	44,484
Do.,	Parshadepúr,	58	54.2	170	5,864	33,037
	(Grant),	2	...	...	...	...
	Total Tahsil Salon, ...	415	362.9	1,513	37,988	1,98,026
	Grand Total, ...	2,561	1,723.9	8,905	1,94,745	9,40,072

PRATÁBGARH SETTLEMENT OFFICE, }

The 10th March 1871. }

VIII.

BY BOOK CIRCULAR No. VII. OF 1866.

Detail of				Remuneration					Remarks.
Men				Amount of land	Net produce thereof.	Amount in cash.	Total of two last heads	Average monthly income of each Chakdar	
Number of Chakdars.	Number of houses to each Chakdar.	Number of souls to each Chakdar	Area to each Chakdar in acres.						
8	9	10	11	12	13	14	15	16	17
748	64.3	300.3	398.9	1,525	10,788 10 9	7,148 0 0	17,936 10 9	1 15 11	
644	70.2	342.4	350.8	1,704	10,657 12 3	6,148 5 0	16,806 1 3	2 2 9	
...	
454	59.	250.	316.	737	4,393 15 3	6,512 8 0	10,906 7 3	2 0 0	
185	48.	323.	331.3	318	1,089 3 9	2,163 8 0	4,452 11 9	2 0 1	
278	48.	258.	310.	318	2,055 4 6	4,627 8 0	6,682 12 6	2 0 1	
185	56.	279.	291.	249	1,580 11 6	2,896 13 3	4,477 8 9	2 0 3	
1,102	54.	269.	313.	1,622	10,019 3 0	16,500 5 3	26,519 8 3	2 0 1	
410	56.	287.7	344.1	323	2,000 6 6	4,900 6 6	10,039 13 0	1 15 11	
...	
129	68.	344.4	380.7	172	1,197 2 0	1,807 10 0	3,004 12 6	2 0 0	
100	59.	330.3	340.2	132	890 9 6	1,560 11 0	2,451 4 6	2 0 8	
...	
648	59.	305.6	350.8	627	4,167 2 6	11,418 11 6	15,585 11 0	2 0 1	
3,142	62.	299.1	349.	5,478	35,632 12 6	11,215 5 9	76,848 2 3	2 0 7	

W. F. FORBES, CAPTAIN,

Offg. Settlement Officer.

G.

RETURN EXHIBITING THE PROGRESS OF PROPAGATION AND REMOVAL
YEAR 1869-70, FROM THE

Detail of

Tahsil.	No. of Groves.			Mango.		
	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.
1	2	3	4	5	6	7
Pratābgarh,	224	32	256	24,618	2,152	26,770
Pattī,	515	46	561	32,918	2,711	35,629
Behār,	725	52	777	36,131	3,425	39,556
Salon,	472	37	509	28,151	3,097	31,248
Total,	1,936	167	2,103	1,21,818	11,385	1,33,203

OF TREES IN THE DISTRICT OF PRATÁBGARH UP TO THE CLOSE OF THE COMMENCEMENT OF SURVEY.

Plantation.

"Mahwah."			"Jámún."			Tamarind.			"Kathal."		
Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.
8	9	10	11	12	13	14	15	16	17	18	19
2,483	201	2,684	1,258	150	1,408	167	25	192	545	36	581
4,232	150	4,382	1,654	136	1,790	185	15	200	300	20	320
4,282	255	4,537	1,572	152	1,724	228	42	270	295	16	311
2,163	445	2,608	1,081	206	1,287	30	36	66	150	15	165
13,160	1,051	14,211	5,565	644	6,209	610	118	728	1,290	87	1,377

			Detail of									
Tahsil.			"Barhal."			Mulberry.			"Nim."			
			Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	
			20	21	22	23	24	25	26	27	28	
Pratābgarh,	15	15	...	22	22	1,041	495	1,536	
Pattī,	251	56	307	...	35	35	119	2,261	2,380
Behār,	45	5	50	16	22	38	825	35,702	36,527
Salon,	53	19	72	...	1	1	512	193	705
Total,	349	95	444	16	80	96	2,497	38,651	41,148

(Continued.)

Plantation.

"Shisham."			"Sirsa."			"Tún."		
Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.
29	30	31	32	33	34	35	36	37
...	110	110	...	85	85	...	67	67
40	79	119	184	1,107	1,291	1,040	2	1,042
...	33,050	33,050	...	15	15	...	4	4
...	2	2	3	...	3	...	3	3
40	33,241	33,281	187	1,207	1,394	1,040	76	1,116

Tahsil.	Detail of					
	Bābūl.			All others.		
	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.
	38	39	40	41	42	43
Pratābgarh,	21,636	2,390	24,026	1,050	702	1,752
Pattī,	9,593	225	9,818	1,715	407	2,122
Behār,	12,812	1,842	14,654	1,936	642	2,578
Salon,	5,535	850	6,391	888	40	928
Total,	49,576	5,313	54,889	5,589	1,791	7,380

(Continued.)

Plantation.			Detail of Destruction.					
Grand total.			No. of Groves.			Mango.		
Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.
44	45	46	47	48	49	50	51	52
52,798	6,450	59,248	4	...	4	9,087	312	9,399
52,231	7,204	59,435	4	...	4	8,023	315	8,338
58,142	75,172	1,33,314	45	12	57	5,550	425	5,975
38,566	4,913	43,479	50	30	80	7,493	603	8,096
2,01,737	93,739	2,95,476	103	42	145	30,153	1,655	31,808

Detail of

Tahsil.	" Mahwah. "			" Jámún. "			Tamarind.		
	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.
	53	54	55	56	57	58	59	60	61
Pratábgarh,	2,558	150	2,708	464	135	599	137	36	173
Pattí,	2,482	175	2,657	731	155	886	124	51	175
Behár,	7,408	315	7,723	429	25	454	247	72	319
Salon,	4,920	176	5,096	279	43	322	99	10	109
Total,	17,368	816	18,184	1,903	358	2,261	607	169	776

(Continued.)

Destruction.

"Kathal."			"Barhal."			Mulberry.			"Nim."			"Sisham."		
Up to September. 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.
62	63	64	65	66	67	68	69	70	71	72	73	74	75	76
188	10	193	...	10	10	...	6	6	562	65	627	...	...	...
101	9	110	73	5	78	1	1	2	39	78	117	...	5	5
45	4	49	4	...	4	3	6	9	275	125	400	...	5	5
25	...	25	14	2	16	17	17	34	822	68	890	...	10	10
354	23	377	91	17	108	21	30	51	1,698	336	2,034	...	20	20

Tahsil.	“ Sirsa. ”			“ Tán. ”		
	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.
	77	78	79	80	81	82
Pratábgarh, ... ..	...	...	...	...	...	...
Pattí, ... ..	...	4	4	1,040	...	1,040
Behár, ... ..	...	12	12	...	...	...
Salon,	14	9	23	...	13	13
Total, ...	14	25	39	1,040	13	1,053

PRATÁBGARH SETTLEMENT OFFICE, }
The 10th March 1871.

(Continued.)

"Bábul."			All others.			Grand Total.		
Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.	Up to September 1869.	1869-70.	Total.
83	84	85	86	87	88	89	90	91
10,105	200	10,305	620	195	815	23,716	1,119	24,835
3,983	590	4,523	2,863	321	3,184	19,410	1,709	21,119
7,165	976	8,141	1,018	652	1,700	22,174	2,617	24,791
2,890	743	3,633	1,020	21	1,041	17,593	1,715	19,308
24,093	2,509	26,602	5,551	1,189	6,740	82,893	7,160	90,053

W. E. FORBES, *Captain,**Offg. Settlement Officer*

RETURN SHOWING THE AVERAGE AREA

Name of Tahsil.	Name of Parganah.	Number of Mauzahs.
1	2	3
Patti,	Patti Dalipur,	816
Pratābgarh,	Pratābgarh,	634
Behār,	Behār,	237
	Dhīngwas,	148
	Mānikpur,	120
	Rāmpur,	191
	Total,	696
Salon,	Salon,	287
	Prashadepur,	60
	Ateha,	68
	Total,	415
	Grand Total,	2,561

PRATĀBGARH SETTLEMENT OFFICE, }
The 10th March 1871.

(IN ACRES) OF DEMARCATED VILLAGES.

Area in acres.	Average area of Mauzals in the Parganah.	Average area of Mauzals in the Tahsil.	Average area of Mauzals in the District.	Remarks.
4	5	6	7	
2,99,632	367·2	367·2	433	
2,28,316	360·1	360·1		
1,43,904 61,903 53,916 86,937	607·1 418·2 449·3 455·1	} 498·1		
3,46,660	.....	.....
1,48,717 33,332 50,415	518·1 588·8 741·4	} 564·9		
2,34,464	.....	.....
11,09,972	.....	.....

W. E. FORBES, *Captain,**Offy. Settlement Officer.*

RETURN OF MASONRY WELLS CONSTRUCTED

Tahsil.	Number of villages in which masonry wells exist.	Total number of wells.	Extent which landed proprietors have built masonry wells.				Extent to which others possessed of constructed masonry wells					
			Talukdars.	Zamindars.	Mafidars.	Grantees.	Bráhmans.	Kshattri.	Mahajans.	Kayeth.	Bhts.	Mussalman.
1	2	3	4	5	6	7	8	9	10	11	12	13
Patti, ...	775	2,135	126	40	...	...	656	374	25	58	9	150
Pratábgarh, ..	480	1,809	20	34	...	...	450	405	...	26	25	515
Behár, ...	645	3,084	561	65	11	...	545	307	57	48	10	69
Salon, ...	415	2,009	150	35	15	49	523	581	...	75	...	426
Total, ...	2,315	9,937	857	174	26	49	2,174	1,667	82	207	44	1,160

PRATÁBGARH SETTLEMENT OFFICE :

The 10th March 1871.

BEFORE AND SINCE ANNEXATION.

no proprietary rights in the soil have together with details of caste.					Number of wells constructed before annexation of the Province.	No. of wells constructed since annexation of the Province.		Number of wells used for irrigation.	Number of wells used for drinking purposes only.	Total cost of construction.
Kūrmī, Ahir, Morai, &c.	Baniāh.	Goshāin.	Not classified.	Totals of cols. 8 to 17.		Previous to declaration of revised assessment.	Subsequent to declaration of revised assessment.			
14	15	16	17	18	19	20	21	22	23	24
395	88	85	120	1,960	1,151	264	720	1,814	321	7,05,275
206	61	23	44	1,755	505	340	964	1,800	...	4,44,019
1,225	32	11	143	2,447	2,607	152	325	2,783	301	8,00,460
1,055	...	...	...	2,660	2,528	134	247	2,900	...	5,41,551
2,881	181	119	316	8,831	6,791	890	2,256	3,315	622	24,91,305

W. E. FORBES, *Captain,**Offg. Settlement Officer.*

K.

RETURN OF CLASSIFIED VILLAGES TO

TAHSIL.	Number of Demarcated Villages.			Cultivated area in acres.	Amount of 1st class land in acres.
1	2			3	4
Patti Dalipúr, ..	1st Class	...	715	1,25,180	35,017
	2nd Class	...	71	13,413	2,562
	3rd Class	...	...	...	...
	Total,		816	1,38,602	37,579
Pratābgarh, ...	1st Class	...	551	1,01,046	42,486
	2nd Class	...	70	19,674	3,253
	3rd Class	...	8	1,135	11
	Total,		629	1,22,775	45,755
Behár, ...	1st Class	...	441	1,01,556	43,228
	2nd Class	...	135	32,862	9,837
	3rd Class	...	120	26,303	7,119
	Total,		696	1,60,721	60,184
Salon, ...	1st Class	...	331	98,144	39,369
	2nd Class	...	53	15,729	3,799
	3rd Class	...	8	1,622	160
	Total,		392	1,15,795	43,328
Totals, ...	1st Class	...	2,068	4,27,135	1,60,100
	2nd Class	...	329	81,678	19,456
	3rd Class	...	136	29,080	7,290
			2,533	5,37,893	1,86,846

PRATÁBGARH SETTLEMENT OFFICE : }

The 10th March 1871. }

ACCOMPANY TOPOGRAPHICAL MAP III.

Principal Staples.	Amount of "Do-fushi" land in acres.	Area under wood.	Principal Trees.
5	6	7	8
Barley, Wheat, and Rice.	14,501	15,993	Mango
Rice,	713	1,165	Do
...
Barley, Wheat, and Rice.	15,214	17,158	Mango
Barley and Wheat.	8,370	12,789	Mango and "Mahwah"
Do,	570	1,412	Do,
Do,	...	45	Do,
Do,	9,140	14,276	Do,
Barley, Wheat, and Rice	12,409	14,668	"Mahwah" preponderates over Mango,
Do,	5,232	4,684	Do,
Do,	5,149	2,805	Do,
Do,	22,790	22,157	Do,
Barley, Wheat, and Rice,	47,268	18,859	"Mahwah" preponderates over Mango,
Do,	6,460	1,426	Do,
Do,	785	...	Do,
Do,	54,513	20,285	Do,
Barley, Wheat, and Rice,	82,748	62,309	
Do,	12,975	8,717	
Do,	5,934	2,850	
Do,	1,01,657	73,876	

W. E. FORBES, *Captain,**Offg. Settlement Officer.*

I.

ABSTRACT OF PROPRIETORSHIP AND UNDER-PROPRIETORSHIP TO ACCOMPANY TRIBAL MAPS I. AND II.

Parganah.	Caste.	Proprietorship.					Under-Proprietorship.				Remarks.
		Number of Mauzils.	Number of Dakhili Villages and hamlets.	Area in acres.	Government demand.	Rs. As. P.	Number of Mauzils.	Number of Dakhili Villages and hamlets.	Area in acres.	Rent charge.	
1	2	3	4	5	6		7	8	9	10	11
Patti Dalipúr, ...	Bachgoti, ...	718	...	2,75,863	2,87,220	6 0	10	4	3,689	Rs. As. P. 5,701 11 7	
	Ráicomár, ...	2	...	1,350	1,281	4 0	...	...	...	...
	Bilkharía, ...	8	...	3,309	3,687	8 0	4	...	1,724	2,724 0 0	
	Sombansi, ...	6	1	2,747	3,772	0 0	...	...	...	...
	Durgbans, ...	15	...	4,729	5,945	0 0	...	...	...	...
	Bach, ...	1	...	417	399	12 0	...	...	...	...
	Raikwár, ...	2	...	401	302	6 0	...	...	...	...
	Bráhmañ, ...	54	29	8,761	9,488	7 0	10	10	2,975	4,086 7 0	
	Bhát, ...	1	...	275	225	8 0	...	1	21	75 0 0	
	Gosáin, ...	1	1	155	137	10 0	...	...	...	...
	Káyath, ...	4	6	1,022	1,259	3 0	8	...	1,330	2,306 4 0	
	Bais, ...	...	...	...	...	...	36	2	11,366	15,841 9 3	
	Bisein, ...	...	...	...	...	...	4	...	1,883	2,501 7 10	
	Khágal, ...	...	...	...	...	...	1	...	434	950 0 0	
Gáhrwár, ...	...	...	...	...	...	...	1	162	181 10 6		
	Total Hindús, ...	812	37	2,99,029	3,13,619	0 0	73	18	23,584	34,368 2 2	

Sheikh,	...	1	1	306	251	2	0	...	...	...	...	...
Pathán,	...	2	...	69	97	2	3	...	...	...	...	...
Total Mahomedans,		3	1	375	348	4	3	...	...	...	...	...
"Nazul",	...	1	...	228	210	5	9	...	...	...	...	...
Grand Total,		816	38	2,99,632	3,14,177	10	0	73	18	23,584	34,368	2 2
Sombansi,	...	508	12	1,88,248	2,24,484	15	0	53	32	30,463	49,807	7 8
Bais,	...	11	2	4,295	4,925	2	0	...	1	38	50	0 0
Raikwár,	...	2	...	734	794	6	0	...	...	...	...	...
Taghobansi,	...	1	...	350	430	8	0	...	...	...	...	...
Chandwaria,	...	1	...	350	430	8	0	...	...	...	...	...
Bikharia,	...	17	...	8,946	9,860	8	0	...	1	140	186	0 0
Konsik,	...	...	...	...	...	...	...	...	2	351	...	...
Parihár,	...	...	...	...	...	...	...	...	1	57	91	0 0
Bráhmañ,	...	47	24	10,919	12,700	10	0	13	25	4,308	8,105	11 0
Bhát,	...	3	2	593	917	6	0	...	1	37	89	0 0
Káyath,	...	14	6	3,812	6,375	8	0	...	2	214	298	4 0
Kshatri,	...	1	...	1,685	1,470	4	0	...	...	...	...	...
Fakir Hindús,	...	...	2	103	158	4	0	...	...	...	...	...
Total Hindús,		605	48	2,20,035	2,62,547	15	0	66	65	95,638	58,627	6 8
Sheikh,	...	12	3	3,522	3,941	2	0	1	4	637	1,412	2 0
Syad,	...	...	3	175	276	14	0	...	1	38	108	0 0
Mohal,	...	...	1	101	246	0	0	...	...	...	...	...
Pathán,	...	11	2	3,136	3,663	2	0	...	1	45	85	0 0
Fakir Musalmán,	...	1	5	315	298	10	0	...	...	...	...	...
Total Musalmáns,		24	14	7,249	8,425	12	0	1	6	720	1,605	2 0
Grants,	...	5	...	1,032	...	...	...	...	...	...	...	...
Grand Total,		634	62	2,28,316	2,70,973	11	0	67	71	36,328	60,232	8 8

L.—(Continued.)

Parganah.	Caste.	Proprietorship.					Under-Proprietorship.				Remarks.
		Number of Manzils.	Number of Inhabited Villages and hamlets.	Area in acres.	Government demand.	Rs. A. P.	Number of Manzils.	Number of Inhabited Villages and hamlets.	Area in acres.	Rent charge.	
1	2	3	4	5	6		7	8	9	10	11
Behár,	Bisain,	205	...	1,32,999	1,50,163	0 0	10	3	7,105	10,854	0 0
	Bais,	2	...	1,321	1,768	2 0	3	1	6,459	9,175	0 0
	Raikvár,	1	...	129	184	8 0	...	...	...	...	...
	Bráhmán,	4	...	1,106	1,296	10 0	5	2	1,438	2,289	0 0
	Gosán,	...	...	...	...	...	...	1	57	108	0 0
	Káyath,	8	...	2,932	2,900	12 0	1	1	304	586	0 0
	Total Hindús,	220	...	1,38,487	1,56,313	0 0	19	8	15,363	23,012	10 0
	Syad,	3	...	334	430	6 0	...	...	...	...	...
	Sheikh,	11	...	2,294	857	15 0	9	...	4,687	7,148	2 0
	Pathán,	3	...	2,789	3,013	8 0	...	...	...	...	...
Total Musalmáns,		17	...	5,417	4,301	13 0	9	...	4,687	7,148	2 0
Grand Total,		237	...	1,43,904	1,60,614	13 0	28	8	20,050	30,160	12 0
Dhingwas,	Bisain,	135	...	56,058	58,850	15 0	14	3	5,541	8,429	0 0
	Bais,	...	...	...	...	...	1	...	573	524	0 0
	Bachgotá,	...	...	...	...	...	1	...	384	350	0 0
	Bráhmán,	10	...	4,560	3,984	15 0	7	3	1,206	1,628	15 0
	Káyath,	...	...	...	...	...	1	...	237	107	8 0

L.—(Continued.)

Parganah.	Caste.	Proprietorship.					Under-Proprietorship.				Remarks.
		Number of Manuials.	Number of Dekhilit villages and hamlets.	Area in acres.	Government demand.		Number of Manuials.	Number of Dekhilit villages and hamlets.	Area in acres.	Rent charge.	
1	2	3	4	5	6		7	8	9	10	11
Salon—(Contd.)	Chauhán Bais,	...	...	...	Rs. As. P.		1	...	162	Rs. As. P.	
	Bráhmañ, ...	1	...	302	435 10 0		2	2	492	350 0 0	
	Káyath, ...	18	...	4,592	4,977 6 0		...	...	...	960 0 0	
	Fakir Nánaksháhi,	1	...	124	5 10 0		...	...	...	...
	Byrági, ...	...	1	20	1 2 0		...	...	...	...
	Kurmi, ...	1	...	409	417 2 0		...	...	...	...
	Murái, ...	1	...	636	615 13 0		...	...	...	...
	Total Hindús, ...	167	2	96,782	1,10,985 2 0		11	4	4,171	8,387 8 0	
	Syad, ...	44	...	21,702	22,897 10 0		2	...	678	1,146 0 0	
	Sheikh, ...	42	...	19,073	14,069 11 0		...	...	...	...
Parshadepúr, ...	Pathán, ...	11	...	6,123	7,109 2 0		1	...	145	587 8 0	
	Total Musalmáns, ...	97	...	46,898	4,40,176 7 0		2½	...	823	1,783 8 0	
	Government villages, Grants, ...	2	...	782	864 1 0		...	...	...	...
	...	21	...	4,255	...		...	...	...	...
	Grand Total.	287	2	1,48,717	1,55,925 10 0		13½	4	4,994	10,121 0 0	
	Gautam, ...	14	...	7,373	8,733 3 0		8	1	3,844	6,863 0 0	
	Kanpuria, ...	28	2	20,793	24,632 13 0		...	...	...	...

Bais,	...	2	...	595	809 12 0	1	...	1,392	2,850 0 0
Bachgoti,	...	1	...	584	563 12 0	...	...	...	...
Amithia,	...	1	...	465	743 2 0	...	...	...	...
Bráhmán,	...	3	...	754	1001 7 0	...	...	...	...
Byragi,	...	...	...	59	2 12 0	...	...	...	...
Káyath,	...	3	...	680	783 2 0	...	...	...	...
Total Hindús, ...		52	5	31,303	37,279 15 0	9	1	5,236	9,703 0 0
Syad,	...	1	...	999	835 2 0	...	...	...	...
Sheikh,	...	1	1	341	12 14 0	...	...	...	...
Mogal Pathán and	...	1	...	346	494 1 0	...	...	...	...
Syads,	...	3	...	1,694	2,058 3 0	...	...	...	...
Pathán,	...	6	1	2,380	3,400 4 0	...	...	...	...
Total Musalmáns, ...		2	...	641	...	...	...	...	...
Grants, ...		...	...	8	...	...	...	...	...
"Nazúl," ...		60	6	35,332	40,670 3 0	9	1	5,236	9,703 0 0
Grand Total, ...		58	...	44,837	52,843 9 0	4	4	2,171	4,227 2 0
Kanpuria, ...	...	2	3	1,452	1,820 13 0	...	...	...	...
Bráhmán, ...	...	2	1	918	958 6 0	...	...	...	...
Káyath, ...	...	62	4	47,207	55,622 12 0	4	4	2,171	4,227 2 0
Total Hindús, ...		1	...	373	435 10 0	...	...	...	...
Syad,	...	...	2	195	263 7 0	...	1	364	300 0 0
Sheikh,	...	2	...	742	912 4 0	...	...	...	...
Pathán,	...	3	2	1,310	1,611 5 0	...	1	364	300 0 0
Total Musalmáns, ...		3	...	1,898	2,337 0 0	...	...	...	...
Government villages,		68	6	50,415	59,571 1 0	4	5	2,535	4,227 2 0
Grand Total, ...									

Atelha,

L.—(Continued.)

Parganah.	Caste.	Proprietorship.				Under-Proprietorship.				Remarks.
		Number of Mauzils.	Number of Dakhili villages and hams.	Area in acres.	Government demand.	Number of Mauzils.	Number of Dakhili villages and hams.	Area in acres.	Rent charge.	
1	2	3	4	5	6	7	8	9	10	11
						GENERAL ABSTRACT.				
					Rs. As. P.				Rs. As. P.	
Bachgoti, ...		719	...	2,76,447	2,87,784 2 0	11	4	4,073	6,051 11 7	
Bilkharia, ...		25	...	12,255	13,448 0 0	4	1	1,864	2,910 9 0	
Rajcomar, ...		2	...	1,350	1,281 4 0	...	...	...	...
Sombansi, ...		514	13	1,90,995	2,28,256 15 0	53	32	30,463	49,807 7 8	
Durgbans, ...		15	...	4,729	5,945 0 0	...	...	...	...
Bach, ...		1	...	417	399 12 0	...	...	...	...
Raikwar, ...		7	...	1,732	2,060 4 0	...	1	123	181 0 0	
Bais, ...		18	2	12,232	14,714 13 0	47	5	23,628	54,555 1 3	
Bais Chauhan,	1	...	162	350 0 0	
Raghobansi, ...		1	...	350	430 8 0	...	...	...	...
Chandwaria, ...		1	...	350	430 8 0	...	...	...	...
Bisain, ...		551	...	2,90,557	3,09,730 7 0	44	12	25,792	35,440 13 10	
Kanpuria, ...		246	2	1,59,042	1,81,877 14 0	14	9	7,844	13,396 6 0	
Gautam, ...		14	1	7,560	8,897 3 0	8	1	3,844	6,853 0 0	
Chandel, ...		9	...	4,287	6,324 14 0	...	...	...	...
Amithia, ...		1	...	465	743 2 0	...	...	...	...
Bráhma, ...		123	57	23,450	30,541 0 0	38	43	10,862	17,837 1 0	
Bhat, ...		4	2	868	1,142 14 0	...	2	68	164 0 0	
Gosain, ...		1	1	155	137 10 0	...	1	57	108 0 0	
Fakir Hindú,	2	103	158 4 0	...	...	...	...
Kayath, ...		54	16	16,018	18,960 15 0	15	5	4,836	8,401 15 0	

Byrági, ...	...	1	79	3 14 0	...	...	...	...	...
Kshatri, ...	...	...	1,685	1,470 4 0	...	...	...	...	...
Kúrmí, ...	1	...	409	417 2 0	...	...	...	...	...
Muráí, ...	1	...	636	615 13 0	...	...	...	...	...
Khágl, ...	...	...	...	...	1	...	...	434	950 0 0
Bhadoria, ...	...	...	...	...	1	...	...	188	360 0 0
Gáhrwár, ...	...	...	...	...	...	...	...	162	181 10 6
Konsik, ...	...	...	...	...	...	...	...	351	...
Nánaksháhi, ...	1	...	124	5 10 0	...	...	...	...	...
Parihár, ...	...	...	...	...	...	...	1	57	91 0 0
Total Hindús, ...	2,310	97	10,11,345	11,17,778 0 0	237	120	1,14,798	1,77,639	2 10
Sheikh, ...	...	88	30,575	23,286 4 0	10	5	5,688	8,860	4 0
Syad, ...	...	72	32,927	34,815 4 0	2	1	716	1,254	0 0
Pathán, ...	...	55	24,619	26,669 7 3	4	1	190	672	8 0
Mogál, ...	...	1	447	740 1 0	...	...	...	...	...
Fakir, ...	...	1	315	298 10 0	...	...	...	...	...
Total Musalmáns, ...	217	19	88,883	85,809 10 3	12½	7	6,594	10,786	12 0
Grants, ...	...	28	5,928	...	...	...	...	...	...
Government villages, ...	6	...	2,916	3,411 6 9	...	...	...	...	...
Grand Total, ...	2,561	116	11,972	1,26,999 1 0	249½	127	1,21,392	1,88,425	14 10

PRATÁBGARH SETTLEMENT OFFICE: }
The 10th March 1871.

W. E. FORBES, Captain,
Officiating Settlement Officer.

M.

A LIST OF SOME OF THE MORE ORDINARY VEGETABLE PRODUCTS
OF THE PRATÁBGARH DISTRICT.

I.—CULTIVATED TREES AND PLANTS.

Local Name.	English Name.	Scientific Name.
"Anbah," ..	The Mango, ..	Mangifera Indica.
"Mahwah," ..	Mohwá tree, ..	Bassia latifolia.
"Shisham," ..	Sisso tree, ..	Dalbergia Sissoo.
"Tán," ..	Indian Mahogany or Bastard Cedar.	Cedrela Toona.
"Siras," ..	Sirissa tree, ..	Acacia speciosa.
"Jámún," ..	Java Plum. ..	Eugenia Jambolana.
"Gúlar," ..	Red wooded or Country Fig-tree.	Ficus racemosa.
"Bahúl," ..	Babool tree, ..	Acacia Arabica.
"Bél," ..	Bale tree, ..	Eggle Marmelos.
"Chilbil," ..	Indian Elm, ..	Ulmus integrifolia.
"Inlí," ..	Tamarind or Indian date,	Tamarindus Indica.
"Nám," ..	Neem tree, ..	Azedarachta Indica.
"Kathal," ..	Indian Jack tree, ..	Artocarpus integrifolius.
"Barhal," ..	...	Artocarpus lakoocha.
"Sháhtút," ..	Indian Mulberry, ..	Morus Indica or Morinda Citrifolia.
"Bakain," ..	Bead tree, or Persian Lilac.	Melia Azedarach.
"Amlah," ..	...	Phyllanthus emblica or niruri.
"Bór," ..	Plum Byre or Jujube tree.	Zizyphus jujuba.
"Karondah," ..	Corunda, ..	Carissa Carandus.
"Kachnár," ..	Mountain Ebony, ..	Bauhinia variegata.
"Sálhjan," ..	Horse-radish tree, ..	Moringa pterygosperma.
"Lahsóra," ..	Broad leaved Sepistan, ..	Cordia latifolia.
"Hársinghár," ..	...	Nyctanthos-arbor tristis.
"Molsari," ..	Mimusops, ..	Mimusops Elengi.
"Khirní," ..	Mimusops, ..	Mimusops Kanki.
"Tár," ..	Palmyra Palm, ..	Borassus flabelliformis.
"Kadam," ..	One of the Cinchonace,	Cadamba nauclea.
"Rénd," ..	Castor-oil plant, ..	Ricinus communis.
"Báns," ..	Bamboo, ..	Bambusa arundinacea.

Local Name.	English Name.	Scientific Name.
"Lenbú," ..	Bergamotte or Acid lime,	Citrus acida.
"Naringí," ..	Sweet Orange, ..	Citrus Aurantium.
"Amrúd," ..	The white and red Guava,	Psidium pyrifera and pomiferum.
"Sharífah," ..	Custard Apple, ..	Anona squamosa.
"Kamrákh," ..	Carambola tree, ..	Averrhoa Carambola.
"Anár," ..	Pomegranate tree, ..	Punica Granatum.
"Kelá," ..	Common Plantain, ..	Musa Paradisiaca.

II.—INDIGENOUS TREES AND PLANTS.

"Pipal," ..	Poplar-leaved Fig-tree, ..	Ficus religiosa.
"Gúlar," ..	Red wooded or country Fig-tree.	Ficus racemosa.
"Bargad," ..	Common Banyan-tree, ..	Ficus Indica.
"Babúl," ..	Babool tree, ..	Acacia Arabica.
"Bél," ..	Bale tree, ..	Egle Marmelos.
"Chilbil," ..	Indian Elm, ..	Ulmus integrifolia.
"Bakain," ..	Bead tree or Persian Lilac,	Molli Azedarach.
"Bér," ..	Plum Tree or Jujube-tree,	Zizyphus Jujuba.
"Karondah," ..	Corunda, ..	Carissa Carandas.
"Kachnár," ..	Mountain Ebony, ..	Bauhinia variegata.
"Sáhjan," ..	Horse-radish tree, ..	Moringa pterygosperma.
"Amaltás," ..	Cassia, ..	Cassia lathartocarpus or fistula.
"Lahsóra," ..	Broad leaved Sepistan, ..	Cordia latifolia.
"Hársinghár," ..	...	Nyctanthus-arbor tristis.
"Senbal," ..	Silk or red cotton tree, ..	Bombax heptaphyllum.
"Pákar," ..	Veined leaved Fig tree,	Ficus venosa.
"Khajúr," ..	Date Palm or wild date,	Phoenix sylvestris.
"Síhor," ..	...	Trophis aspera.
"Dhák," ..	Bastard Teak, ..	Butea frondosa.
"Makoe," ..	Indian night-shade, ..	Solanum Indicum.
"Dhara or Akohar," ..	...	...
"Senhár," ..	Wild Cactus, ..	Cactus Indicus.
"Khetki" or "Háthi chingár," ..	Bastard or Wild Aloe, ..	Agave vivipara.
"Rús," ..	Malabar nut, ..	Adhatoda vasica.
"Dithori," ..	...	...
"Hains," ..	...	...
"Madár," ..	Gigantic swallow-wort,	Calotropis gigantea.
"Dhatúra," ..	Thorn Apple, white flowered, and purple.	Datura Stramonium, alba et fastuosa.
"Kasonji," ..	...	...
"Kanja," ..	...	Pongamia glabra.

Local Name.	English Name.	Scientific Name.
"Kári,"	Uvaria Sp. ?
"Kanghi," ..	Indian nettle tree,	Sponia Wightii.
"Katal,"	Flacourtia sapida.
"Pilú,"	Careya arborea,
"Ríwan,"
"Khojhi,"
"Belsawand,"
"Rar,"	Ailanthus excelsus.
"Khambár,"
"Indráin," ..	Colocynth or Bitter Apple.	Cucumis Colocynthis.

III.—GRASSES.—(*Prostrate.*)

"Dúb," ..	..	Cynodon Dactylon.
"Janewár," ..	..	..
"Mothá," ..	..	Cyperus rotundus.
"Senwei," ..	..	..
"Daunra," ..	..	..
"Makraili," ..	..	..

IV.—GRASSES.—(*Erect.*)

"Sarpát" or "Senthá," ..	..	Saccharum moonja.
"Gándar" "or Tin," ..	Kuskus grass,	Andropogon muricatum.
"Kása" or "Kús," ..	..	Andispoga muricatum.

V.—POND AND "JIHL" PRODUCE.

"Singhára," ..	Water Chesnut,	..	Trapa bispinosa or natans
"Phasehi" or "Passári," ..	Wild Rice,	..	Zizania aquatica.
"Tinni," ..	Ditto,	..	Ditto.
"Kasérú," ..	..	..	Cyperus tuberosus.

VI.—HARVEST PRODUCE.

(1) *Cereals.*

"Gihún" ("dáuði,") ..	Wheat (white),	..	Triticum sativum (var.)
"Gihún" ("lallac,") ..	Ditto, (red),	..	Ditto do.
"Jau," ..	Barley,	..	Hordeum vulgare.
"Makae," ..	Maize (Indian corn),	..	Zea Mays.
"Dhán," ..	Rice,	..	Oryza sativa.
"Jarhan," ..	Ditto,	..	Ditto.

Local Name.	English Name.	Scientific Name.
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(2).—*Millets.*

"Júár,"	.. Small millet,	.. <i>Sorghum vulgare</i> autr pa- nicum.
"Bájra,"	.. Spiked do.	.. <i>Penicillaria spicata.</i>
"Kákún,"	.. ..	.. <i>Panicum Italicum.</i>
"Kodo,"	.. ..	.. <i>Paspalum scrobiculatum.</i>
"Makra,"	.. ..	.. <i>Eleusine coracana.</i>
"Sáwan,"	.. ..	.. <i>Dor</i> autr <i>Panicum</i> "fru- montaceum.

(3).—*Pulses.*

"Arhar" ("dal,")	.. Pigeon-pea,	.. <i>Cajanus Indicus.</i>
"Chaná,"	.. Gram—chick-pea,	.. <i>Cicer arietinum.</i>
"Matar,"	.. Pease,	.. <i>Pisum sativum.</i>
"Mohtí,"	.. ..	.. <i>Phaseolus Aconitifolius.</i>
"Úrd,"	.. (an Indian bean,	.. <i>Phaseolus radiatus.</i>
"Múng,"	.. Green grain,	.. <i>Phaseolus Mungo.</i>
"Masúr,"	.. (the lentil)	.. <i>Ervum lens.</i>
"Lobca,"	.. (a scandent bean)	.. <i>Dolichos sinensis.</i>

(4).—*Other edible seeds.*

"Rámdhúna,"	.. Prince's feather,	.. <i>Amaranthus oleraceus.</i>
"Bhatou,"	.. ..	.. <i>Chenopodium album.</i>

(5).—*Oil seeds.*

"Alsi,"	.. Linseed (flax),	.. <i>Linum usitatissimum.</i>
"Rai,"	.. Mustard,	.. <i>Sinapis nigra.</i>
"Sarson,"	.. Ditto,	.. <i>Sinapis glauca.</i>
"Till" or "til,"	.. ..	.. <i>Sesamum Indicum.</i>
"Rond,"	.. Castor oil,	.. <i>Ricinus communis.</i>
"Burré,"	.. Bastard Saffron or Saf- flower.	.. <i>Carthamus tinctorius.</i>
"Schoan,"	.. ..	..

(6).—*Dyes,—(cultivated.)*

"Huldi,"	.. Turmeric,	.. <i>Curcuma longa.</i>
"Níl,"	.. Indigo,	.. <i>Indigofera tinctoria.</i>
"Kásúd,"	.. Saffron,	.. <i>Carthamus tinctorius.</i>

Local Name.	English Name.	Scientific Name.
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(7).—*Fibres,—(cultivated)*

"Sanae,"	..	Common hemp plant, ..	Cannabis sativa.
"Potwa,"	..	Deckani hemp, ..	Hibiscus Cannabinus.

(8).—*Other staples.*

"Úkl," "Saroti,"	..	Varieties of Sugarcane,	Saccharum officinarum (Var.)
" " Kúsár,"	..		
" " Kótára,"	..		
"Kápás,"	..	Varieties of Cotton, ..	Gossypium Indicum (var.)
" " Manwa,"	..		
" " Radhna,"	..		
"Póst" (Afún,")	..	Poppy (Opium), ..	Papaver somniferum.
"Tamákú,"	..	Tobacco, ..	Nicotiana Tabacum.
"Pán,"	..	Betel leaf Pepper, ..	Chavica Betle or Piper Betle.
"Lál Mirich,"	..	Spanish Pepper (Chilli),	Capsicum annuum.

PRATÁBGARH SETTLEMENT OFFICE, }

The 10th March 1871.

W. E. FORBES, Captain,

Offg. Settlement Officer.

APPENDIX P.

NOTE TO PARA. 284, CAPTAIN FORBES' REPORT ON PARTÁBGARH SETTLEMENT.

WITH reference to the name Mánikpur, it is curious to remark that Ptolemy, writing in the second century A.D., gives an account of the country of the Mánichai, which, by Lassen's almost certain correction of that author's map of India, must have stretched along both sides of the Ganges, from the site of Mánikpur to a point a little to the south-east of Kanauj. ἡπὸ δὲ τούτους μανίχαι ἐν δις πόλεις αἶδε—

			<i>Longitude.</i>	<i>Latitude.</i>
περσάκρα	...	...	134°	32°40'
Σανναβα	...	...	135°	32°40'
καὶ ἀπὸ ἀνατολῶν τοῦ				
ποταμοῦ	...	...	136½°	32°
τοαυα				

There are two other manuscript readings for Mánichai—Anichai and Anánichai. The first is adopted in the Elzevir edition of P. Bertins, with a marginal gloss Mánichai; the second has the authority of the Palatine Manuscript; but I have no hesitation in following Lassen, and preferring Mánichai. Lassen further points out that bearings of Ptolemy would put Persakra somewhere near the present Kánhpur, Sannaba near Shiúrúj, and Toana near Mánikpur.

It is further remarkable, and to some extent bears out the claim of the present Chandravansa Sombansis of Partábgarh to a very ancient kingdom on the south bank of the Ganges, that the Greek geographer names a tract just to the south of these, Mánichai Sandrabatis, which can be nothing but a rendering of Chandrávati, *i.e.*, the country of the Chandra-bansis.

W. C. BENETT.

